FALSIFICATIONVM ROMANARVM:

ET

CATHOLICARVM RESTITVTIONVM.

Tomi primi

Liber primus.

Ad Eccleſiæ Catholicæ vſum & honorem, & ſynagogę Romanæ iuſtum opprobrium, obſeruauit *& detexit* W. Craſhauius *in Theologia Bacchal.* & verbi diuini apud Templ. Lond. Prædic.

Cum Indice Controuerſiarum.

Apoc. 19. 3.
Fumus eius aſcendit in ſæcula ſæculorum.

LONDINI,
Impenſis Matthæi Lownes.
1606.

IN PAPÆ FVROREM pluſquam belluinum.

PApa Neroq́, *patres patriæ petiere vocari:*
An bene conſtabunt Papa Neroq́, *ſimul?*
Multorum venas ſecuit Nero, Papaq́, *libros;*
Sic tulit is Senecam, *ſic ferit iſte* Ferum.
Vna vtriſq́, fuit ſedes, vrbs vna, domuſq́,
Annon corda itidem? ſunt: ſitis ergo pares.

I. H. Cantabr.
Col. Ioh.

SI *fas* falſando *cœleſtia ſcandere cuiquam:*
Papicolis *cœli maxima porta patet.*

W.C.

1606
C894

ROMISH FORGERIES AND FALSIFICATIONS:

Together with Catholike Reſtitutions.

The firſt Booke
of
the firſt Tome.

Obſerued, collected, and now diſcouered
for the vſe and honour of the Catholike Church,
and to the iuſt rebuke of the Romiſh Sinagogue,
by *W. Craſhaw* Bachelor in Diuinitie,
and Preacher at the Temple.

This firſt Booke is ſet forth in Latine and Engliſh
for the vſe of the Engliſh Reader, whether he be
a true Catholike or a Romiſh.

The Contents ſee on the next page.

REVEL. 18. 5. 23.
With her inchantments were deceiued all nations, but her ſinnes are come vp into heauen, and God hath remembred her iniquities.

LONDON,
Imprinted for *Matthew Lownes.*
1606.

THE CONTENTS.

The first booke containeth

1 *A Diſcourſe touching the Romiſh vniuſt altering and corrupting of writers, the originall and proceeding, and laſtly the practiſe of it: together with certaine catalogues of ſuch bookes as alreadie are actually corrupted by them.*

2 *A diſcourſe anſwering ſuch arguments as may be brought for defence of this their dealing, and ſhewing that it was and is the publike deed of their religion and ſtate, and not of any priuate perſons.*

Theſe two Prefaces are larger then beſeemes this booke, but they ſerue for all the bookes following.

3 *An euident demonſtration of Romiſh falſification, ſhewing the practiſe of it vpon the leaſt booke which yet hath paſt their hands, namely* Ferus his commentaries on the firſt Epiſtle of S. Iohn. *The demonſtration is made by a compariſon of the old booke printed as it came from the Author more then fifty yeares ago, with the ſame booke printed at Rome more then twentie yeares after: the words of both are ſet downe, one anſwering to the other in a ſtraight line, the bookes are extant to be ſhewed.*

4 *Certaine notes annexed to the ſeuerall falſifications, diſcouering the intent and purpoſe they had in their ſo doing.*

5 *A Table directing the Reader to whatſoeuer he would find, and withall ſhewing the particular points of controuerſie, which are aymed at by the Romiſh Church in their ſeuerall falſifications.*

TO THE REVEREND AND VVORSHIPFVLL THE

*TREASVRERS, READERS, BENchers, and whole Societies of the two Temples, his moſt worthie and iudicious Auditorie: Grace and peace from Ieſus Chriſt.

* M: Iohn Hare. M. Henry Hall.

RIGHT Wor: if it be true that loue begins at home, then haue I cauſe to begin with you, whoſe Societies I eſteem the moſt comfortable and delightfull company for a ſcholler, that (out of the Vniuerſities) this kingdome yeelds: I ſend you here the beginning of a great Worke, whereby (if the Lord giue life) and others aſſiſtance, there is hope to vnmaske *Poperie*, and to lay it better open to the worlds view. My accuſation againſt the Church of *Rome* is this, and thus do I declare againſt it: That whereas many great and learned Writers, were ſeized of much diuine knowledge, and ſo dying, bequeathed many learned works and writings vnto the Church their deareſt mother, by vertue whereof ſhe was therof lawfully poſſeſt of her proper right: now ſo it is, that one of her degenerate children, namely, *the Biſhop of Rome*, out of his owne priuate lucre and ambition, hath partly imbezeled and ſtollen them away, and forged other in their roomes, partly corrupted and falſified

sified them that remaine, to the great losse and hinderance of the true Church, contrarie to the peace of our Lord *Iesus Christ*, and against the crowne and dignitie of the God of truth: this is my declaration, and hereunto I craue their answer. Now though I write to you, yet because others will reade my letter, therefore in plainer tearmes, my accusation against the Romish Church is, that they haue razed the records, and falsified the monuments of mens writings, altering the bookes of learned men after they are dead, adding and taking out at their pleasures: and namely, taking out such words, sentences, and whole discourses, as make against them, and adding the contrarie, euen whatsoeuer they can imagine to make for them: so that the crime is no lesse then corruption and forgerie in the highest degree. The accusation is great, and therefore must light heauie either vpon the *Accuser*, or the *accused*, surely blame and shame is due to one of them: if it be not true, I am content it fall vpon the Accuser; but if it be, then is it not the portion and iust reward of the doers? This is my declaration, now heare my *proofe*, and you that be learned in the Lawes, iudge of it. I proue it, not out of their *Indices expurgatorij*: for these do but direct and commaund it to be done, and yet those bookes shew such arrogancie and Antichristian pride, that they set all the world in a wonder: But I shew it from the practise and deed it selfe and euidence of the fact. I shew the *old* bookes as the *Authors* wrote them, I produce the *new* ones as the *Pope* hath purged them: I lay them together, and thereupon set downe the booke, the leafe, the line, and the very words which they haue added, altered, or razed out. This is my proofe, and vpon this euidence I care

not

not who be the Iurie, nor who the Iudge. Beloued, you are ſome of you in place of *Iudgement* and authoritie, ſome publike Officers of *State*, and miniſters of *Iuſtice*, ſome keepers of *Records*, which are the monuments of truth: all profeſſors, practiſers or ſtudents of our *Lawes*, which are the rules of reaſon, and grounds of equitie, you therefore are competent *Iudges* in this caſe. Where ſhould *Iuſtice* be found, how ſhould *truth* ſtay vpon the earth, and conſequently what ſhould become of the world, if *Records* may daily be razed out at the guiltie parties pleaſure, and to gratifie the offendor? then iudge you (or in this caſe I care not who elſe) how vniuſtly the diuine truth, being Gods cauſe, and we who maintaine it, are vſed by the *Romiſh* Church: we, and a great part of the Chriſtian world accuſe the *Pope* and Popery to be Heretikes in their opinions, ſuperſtitious and blaſphemous in their deuotions, Antichriſtian in their hierarchie, licentious both in life and doctrine. We proue this partly out of the writings of learned men, who liued in elder ages: but when we come to open the Records, and to produce our teſtimonie, (as it were to reade our depoſitions:) we find them razed, interlined, added, altered, quite peruerted; nay that which we brought for vs, is now againſt vs, and yet all is written ouer againe as faire, and fairer then afore; and ſo printed, and the old ones burnt: ſo that if it were not that *Gods* prouidence had preſerued ſome of the old ones from the furie of their fingers, the truth had bene ſuppreſſed, and we ouerthrowne in our owne righteous cauſe. But bleſſed be God we are able to produce ſome of the old ones, and ſo we haue taken them in the manner, and now we accuſe them before *God* and his *Church*, for this hai-

hainous iniurie to the truth and vs: what iniurie this is to the truth and to the *Authors* deceaſed euery eye may ſee, and all the world can witneſſe, what wrong to vs and our cauſe, iudge by this that followeth. They ſay our religion is new, a noueltie that began with *Luther*: we ſay it is the auncient truth, deliuered by *Chriſt* and his *Apoſtles*, held and taught in all ages (by more or fewer) here is a plaine iſſue: to proue our part, we produce the *Authors* that liued and wrote long before *Luther*, but we find them ſo razed and altered, as ſome that ſpake for vs, are now ſilent, yea ſome that made for vs, do now make againſt vs. They ſay, who was of your religion when *Luther* reuolted? who held his opinions but himſelfe? We anſwer, a great number of the beſt learned, (I meane which were men of conſcience, and not State-Papiſts) did hold and teach in the principall points as *Luther* did: the iſſue is plaine, they ſay none but *Luther* and his diſciples; we ſay many more that were neuer his diſciples. To proue it, we produce, *Vines*, *Eraſmus*, *Cardinall Caietane*, *Ferus*, *Stella*, *Eſpencaus*, *Oleaſter*, *Faber* &c. all knowne to be no babes in learning: but when we poore ſoules ſuſpecting no euill, open the bookes to reade our records, and proue our iſſue, we find the bookes newly printed at *Rome*, *Lions*, and *Antwerpe*, good paper, faire letter, ſo that a man would think them moſt goodly bookes, ſo farre would he be from forging the leaſt euill. But when we looke into them to bring out our teſtimonie, then our heart is cold, for we find no ſuch words as we imagined, nay contrariwiſe, he whom we durſt haue ſworne had bene for vs, is now flat againſt vs: and no maruell, for the record is razed and the booke falſified. I haue named the bookes, open

and

and compare their *new* ones with the *old* true ones: and I will forfeit my credit to you, and my life to the State, (if any Papist will offer the like) if I proue not a ful 1000. razures and falsifications in some one of those named Authors: and the most or all of them, of such words or sentences as touch the very points and questions now in difference betwixt the Romish Church and vs.

Some may say, this is not their deed, but our deuice to disgrace them. Far be it from vs: yes they haue done it, and we heartily wish, first, that they had not done it, then being done, that they would recant and reforme it: but alas, as they haue done it, and are taken with the manner that they cannot deny it, so they stand to it, and some of them endeuour to defend * it. But you will say, it may be a tricke of some craftie vnconscionable Iesuit, not the publike deed of their Religion and State. I answer, it was deuised and decreed at Trent, [2] allowed and confirmed by the Popes, [3] and now daily practised vnder his name, & by his authority. [4] Reade the Epistle following to the English Papists and you will grant it. If you reply, they corrupted them not, but restored them being afore corrupted: I answer, then let them shew who corrupted them, or produce if they can elder Copies then these that we do: if neither of these, then the forgery and corruption must needs light on their heads. If yet you say, no matter though they purge the new ones, so that still they allow the old ones, for then a man may take whether he will. I answer, if it were so it were something, but they haue absolutely prohibited the old, forbidding all men to reade them at all till they be purged; and being purged and so printed, then they burne and extinguish all the old ones, whereseoeuer they can

* *Possevinus Iesuita in apparatu sacro, vbique, & in Bibliotheca selecta sæpè. Gretserus Iesuita in lib. de iure & more prohibendi & expurgandi libros, &c. Gregorius Capuccinus in Enchirid. Neapol. Arias Mont. in Præfat. in Indicem expurgat. Belgicam.*

[2] *Concil. Trid. in sess. 2. sub Pio 4. Dec. 2.*

[3] *Pio 4. Pio 5. Greg. 13. clem. 8.*

[4] *Vide Indicem librorum prohib. an. 97. Vide Bullas Greg. 13 ante Feri Com. in Matth. & lib.*

come by them: and no Papiſt in what nation ſoeuer can iuſtifie the reading or hauing of any old one. But bleſſed be God, who put into ſome mens minds a care to preſerue the auncient Copies, that ſo the truth may haue his due, and this filthie forgerie be diſplayed to the world.

My ſelfe in my ſhort reading, (for how can it be otherwiſe, my yeares being but few) finding this to be true, haue long in ſilence obſerued it, and ſaid to my friends, as *Elihu* to *Iob*, *I am young in yeares, others be ancient, therefore I doubted and was afraid to ſhew my opinion: for I ſaid the dayes ſhall ſpeake, and the multitude of yeares ſhall teach wiſedome.* But when ſtil I obſerued more and more, and ſaw ſcarce one Mart paſſe, wherein one or more Authors were not put into new coates, and ſtill ſaw many men point at it and wonder, but no man take in hand purpoſely to diſcouer it: I held it my dutie to breake ſilence and to make publike that which in priuate I haue obſerued: and that the more willingly, in aſmuch as this my purpoſe and courſe was approued, and ſet forwards by many my Superiors.

Iob 32.6.7.

I haue begun with one of the leaſt bookes of all the forenamed Authors, giuing herein the world but a taſt or a dragme of that ſtrong purgation which the *Pope* preſcribed for the bookes of learned Writers. So little is it, that I dare ſay there be ſcarce fiftie leaues in the whole booke, and yet I dare alſo ſay, theſe fiftie leaues are falſified in thrice fiftie places: loe, *fiftie additions, fiftie razures, fiftie alterations, and all in fiftie litle leaues*, this I can vphold, at leaſt what wants in one to make vp in another. Here followeth the booke, whether I ſay true or no, let the Reader iudge. From this I purpoſe to proceed

ceed (if God permit) to other and greater bookes of this Author, and ſo to the other Authors named in the diſcourſe following: and thence my deſire is to paſſe to others alſo, for many mo are corrupted, then I haue named. But the labour is ſo great, (as thoſe will feele who vndertake the like,) and the coſt ſo great, (as they complaine that print them) that I muſt be conſtrained to craue the aſſiſtance of others, that ſo this heauie burden diuided to many, may be the eaſier to each particular, and better borne of all, then it can be of one.

This firſt fruites of my bookes in this kind, I ſend to you (right Worthie) as a teſtimonie of the loue and reſpect I beare you and your honorable Societies: yet not ſo much (I proteſt) for any priuate fauours receiued or expected, (which notwithſtanding in all thankfulneſſe I do euer acknowledge) as for your loue, zeale and reſpect to that holy truth and true religion, which is here oppugned by theſe Romiſh forgeries. I do not ſee you aforehand, as fearing leſt my aduerſarie ſhold haue ſeed you againſt me: for I feare them not in this caſe, no I leaue it free for you all to conſider of the matter in loue and equitie; and if you ſee no reaſon to be for me, be againſt me: I am the plaintiffe, the Romiſh Church the defendants; I ſue them for forgerie, I come to you for counſell, and earneſtly intreate you to ſpeake not for me but for the truth, yea I am well content to ſtand to your iudgement; if the matter will not hold plea, and if my proofe be not ſubſtantiall, I am content the action abate, and that I be diſmiſt with diſcredit for my coſts: but if all be good on my ſide, and my euidence beyond exception, then you who are Chriſtian Lawyers, I am ſure wil open your mouthes for the cauſe of innocency,

truth and iuſtice, the cauſe of your countrie and kingdome, yea the cauſe of your God and your religion. They haue corrupted, and I haue reſtored the records, ſhall I then doubt that any of you would chuſe to be patrons to forgerie and corruption? And as for them I am ſure to heare of it from them, and to be flouted at by that mocking generation, and called the *Repairer*, the *Reſtorer*, *&c.* Wel, I am content to beare it; let them haue the *glorie* of corrupting, and me the *ſhame* of reſtoring: but when all is reckoned, I will not change my ſhame for their glorie: nay, when their *glorie* ſhall be their ſhame, my *ſhame* ſhall be my glorie. But leauing them to repentance, I returne to you whoſe this is, and whoſe I am: as the fruites of my teaching is wholy yours, ſo ſhall be alſo the firſt fruites of my writing. Go on as you haue well begunne, continue to profeſſe, loue, and maintaine that religion which needes no ſuch meanes as this to vphold it ſelfe: remember what you are, and let your Temples very *name* be your admoniſher. You haue goodly Hals where you meete, and eate, and practiſe your profeſſion: *Parliament chambers* where you conſult, pleaſant *gardens* where you recreate, *Studies* where you get both learning and wealth: a *Temple*, where you ſerue the true God, and your Societies by their very conſtitution are *Innes of Court*; yet of all theſe onely one giues you your name: the *Temple*, *denominatio à meliori parte*. The be in *nature* as you are in *name*, let your ſoules and bodies be as your houſes are, namely *the Temples* of the euerliuing *God*: that ſo it may ſtill be ſaid of you, *The Lord is in his holy Temple*, and that not two men, but twiſe two hundred of you may daily *come into the Temple to pray*, and that there may be an

hundred

hundred *Publicans* amongſt you for one *Phariſey*: and you *as liuely ſtones be made a ſpirituall houſe, an holy prieſthood to offer vp ſpirituall ſacrifices acceptable to God by Ieſus Chriſt.* 1 Pet. 2. 5.
Now the ſame *Ieſus Chriſt, by whom we haue an entrance to the Father by one ſpirit, make you Citizens with the Saints, and of the houſhold of God*: and couple you together in *loue* one to another, and all of you in *faith* to himſelfe, *and build you vpon the foundation of the Apoſtles and Prophets, Ieſus Chriſt himſelfe being the chiefe corner ſtone, in whom all the building coupled together, may grow into an holy Temple in the Lord*, that your old men may be fathers of the faith, and lampes of light neuer wanting holy oyle: and your *young men may grow as plants, and proue the poliſhed corners of the Temple.* Pſal. 144. 12.
Thus he heartily prayeth for you, who as he is by his function (for the preſent) one of your teachers, ſo in his affection will euer reſt

Ephes. 2. 18.

Ephes. 2. 21.

Matth. 25.

Yours in the Lord Ieſus:

W. CRASHAVV.

A warning to the Reader.

LEt the Reader be pleaſed to obſerue, that the ſtarre in the margent ſcattered vp and downe in the body of the booke hath this vſe. This Author hath bin purged both in Spaine and at Rome: this that I reſtore, is that of Rome, for that of Spaine cannot yet be had: but how, and how farre they ſhould purge and alter him, Rome and Spaine could neuer yet agree. If we ſhew that of Rome, the Spaniſh Doctors ſay, that it is not true *Ferus*: if we produce that of Spaine, the Romiſh ſay, it is not rightly purged: if we bring out the old one which the Author wrote, they both of them prohibite and abhorre that. Thus muſt learned mens bookes be torne in peeces when the Authors are dead. Now though we cannot ſee the booke as it is purged and printed in Spaine, yet we do ſee by the Spaniſh *Index Expurgatorius*, how they preſcribe him to be purged; which becauſe it differeth much from the Romiſh, the ſtarre in the margent noteth out the ſeuerall places wherein the Papiſts in Rome and Spaine cannot agree how to falſifie the Authors booke. The particulars come to ſome ten or twelue places.

Index Expurg. Cardinalis & Archiepiſc. Toletani Hiſp in. Inquiſit. gener. iuſſu editus, Madriti 1584. De conſi. 10 ſupremi ſenatus ſanctæ generalis Inquiſit: omis.

W. C.

In

In *Gulielmi Crashauij* reſtitutiones, I. R. interioris Templi Socij Carmen.

ESſe poteſt? tenebris totúſne inuoluitur orbis?
Erroríſue amor, aut error Amoris erat?
Ecquid id eſt? nonne eſt è mundo tollere ſolem
Cum ſtudet à ſacris quis remouere fidem?
Quot, quoties, quantum, commutat, adulterat, orbat,
Papa *patres, verbis, re, ratione, fide?*
Quid Ferus *offendit, qui ſic diſſectus in omni*
Parte ſui, vix *eſt congruus ipſe ſibi,*
Quiſnam igitur Papam medicum neget eſſe peritum?
Nonne expurgauit *quæ ſibi cuncta nocent?*
Attamen interpres malus eſt, qui ſacra profanis
Commentis vitiat, vel genuina ſuis.
Sicne viam erranti monſtras, ſic τυφλὸν ὁδήγεις:
Sicne ſoles agnos paſcere (Papa) *tuos?*
Sic coram ignaro populo lux veſtra relucet?
Siccine ſal veſter nil niſi putre ſapit?
Sacrilegus ſi ſit, qui ſacrum *quid rapit, ô quàm*
Tunc ego (*Papa*) *putem te fore ſacrilegum!*
Inducunt tenebras luci Papiſmata, noſter
Craſhauius *lucem reſtituit tenebris:*
Propterea croceo poſthac redimitus Acantho
Perpetuo, vt laurus Craſhauius *vigeat.*

Comminatio

Comminatio in ſceleratiſſimi Papæ technas & congratulatio in reuerendum earum detectorem.

Esto: diffugias cruente Proteu:
Immenſis ſcelus implica Meandris
Pergas: dia fides ſopita torpet.
Dum ſæcli dominos ineſcat error,
Venturis (age) conſulas procellis.

Modo ſi ſapiat volumen vllo
Contrà Pontificem, vel alteretur,
Vel prorſus pereat: ſtruatuè Papam,
Vel flammam ſatiet: ruantq; cuncti
Qui Chriſti memores vigent.
Recenti
Fuco cruſta tui ponas columnis
Regni teſtaceis (tyranne) namque
Iſtæ ni bene munientur, altâ
Fractæ percutient ſolum ruina.

Fruſtra eſt; nam ſubito ſepulta cedet
Roma: en peſtiferum fauente cælo
Pædorem retegi vides, & iſtum
Authorem (innumeris priùs reſperſum
Erroris maculis) decore inſto
Fulgentem.

Auſpicijs

Auſpicijs beentur (oro)
Latis primitiæ laboris huius:
Et vt Neſtorijs fruatur annis
Is, cuius ſtudio refluxit hic fons
Tam purus, ſaluberq́, limpiduſq́,
Cedat voto Elohim *ter vnus:*

Amen.

Ad reſtitutionis Authorem.

TVq́, Dei præco, verbi tuba, prouide paſtor,
Cui rabidis tutum creſcit ouile lupis:
Auſpice mactè Deo: cælos en, præmia tanto
Digna oleo, ſacra hæc quò via ducit, eas.
Cumque auræ fragilis ſcindant tibi ſtamina Parcæ;
Ecce parata operi ſerta promiſſa pio.

I. H. Cantabr.

In

In Gulielmi Craſhauij Ferum reſtitutum Epigramma.

INfandum proh Roma *nefas commenta ſupremo*
Tempore, ſe ſolam iactat habere fidem.
Hinc Chriſti ornatus titulis, ſolióq; tyrannus
Romanus toto venditat orbe Deum.
Has tantas tenebras hæc longa crepuſcula noctis,
Vix iubar exorto lumine depulerat,
Innumeros cum Roma dolos, fraudéſque retexit
Iure timens regni funera amara ſui.
Hinc patribus fingit libros, partuſque recentes
Supponit, veros inficit atque premit.
Huic adimit, mutátque alij, ne pagina poſſit
Salua in tot magnis vlla manere viris.
Nec dubijs contenta manus inferre, ſed ipſi
Quos fouet in gremio vulnera ſæua ferunt.
Ecce, Ferum *cum veri aliquid ſpiramine ſacro*
Effundit, lacerant: cum tamen hic monachus.
Aſt Craſhauus opem miſero tulit, hic tibi membra
Reſtetuit monachis dilacerata feris
Iure Ferum *tibi nos verum debere fatemur:*
Pſeudoferum *reſonet pulpita Cacolicon.*

I.D. Scoto-Britannus.

Authori

Authori ſacrum.

TO launce a vaine, and let the bloud diſtill
Till that the fainting life ſwim forth in drops,
Doth argue the Chyrurgian hath ſmall skill,
Who lets the vitall part fade ere he ſtops:
But then if poiſon he infuſe withall,
His fact muſt needs intend a funerall.

Thus did the barbarous practiſers of Trent
Phlebothomize poore *Ferus*, till his heart
Did feele their lanciers edge: which done, a tent
Of Aſpicks taile they thruſt into the part,
From whence they drew pure bloud, and thereupon
A ſalue of Satans compoſition.

Alas poore man! looke how he lies a bleeding;
Some cunning Artiſt enterpriſe his cure:
This godly ſhepheard (whilſt his flocke was feeding
On Iewries downes) tore off the drugs impure,
Whoſe deadly power had feſtred all the wound:
Bleſt be the hand (good Frier) that made thee ſound.

I.H. Cantab.

TO THE CHRISTIAN Reader whosoeuer.

The Preface,

Containing the purpose, occasion, and vse of this worke.

Good Reader, many are able to repaire a house that could not build it, and to restore againe that which at the first (it may be) they could not giue: such is my case in this businesse: Many worthie Writers, in these and former times haue built vp goodly workes: the Romish Church hath shaken and decayed them, and pulled some all on heapes; my endeuor is to repaire them againe. They gaue to the Church in their dayes, and bequeathed at their deaths many goodly gifts: the Romish theeues haue stolen them, and left worse in their roome, and would make vs beleeue that changing is no robberie: my labour is to restore them againe.

Long was the mother Church of Rome in breeding her Indices expurgatorios, *at last she brought them out: or rather some politike Iesuites conceiued them, the fathers of Trent bare them, and the Pope brought them out. Monsters they were at the first, and though the great she Beare haue licked them againe and againe, and trimmed them with all her tricks, yet do they continue vgly and deformed monsters, euen the worlds wonder: for the world hath seene them, much against their wils that made them. In their infancy (indeed)*

they kept them in, but when they grew to some greatnesse, they got abroad, and began to shew the kind they came of.

The purpose of them in plaine termes is to corrupt the writings, and raze the records of the world, to make all authors become the Popes Proctors: and so such as could not be won, when they were aliue, shall be compelled when they are dead to be the Popes Chaplaines: and such as (liuing) spake for the truth, now (being dead) must pleade for the Pope: thus is the truth suppressed, iustice violated, these worthy Writers, and the world abused.

Of this publike iniurie and notorious iniustice, many reuerend and learned men haue formerly complained, and iustly condemned it: but as the Romish whore, in a harlots impudencie shamed not to do it, so there haue not wanted of her bastards to defend her in it, and to paint ouer againe her old and vgly face, which by the discouerie of this shamelesse trick did begin to blush.

For my owne part I must confesse, when I had perused their first Index that came from Belgia, *I thought it had bin but a copie of their countenance, making a shew to the world of that they neuer meant to do, but like politike Statists, had spred abroad a peece of straunge newes, to see how the world would take it, and how seuerall sorts of men would worke vpon it: and thought, they rather intended to discouer some humours in their owne state, then to offer such an iniurie to the writings of learned men.*

But when I saw another come from Spaine, *and heard of more to be in other places, I then staggered in my former conceit, and began to thinke thus with my selfe: The Romish Church is strongly suspected to be the whore of Babylon, now whores are past shame, and care not what wickednesse they commit, nor who know of it: if therefore she go on in this*

course,

course, & bring this her purpose into execution, then she will rid the world of this suspition, & appeare what she is, discouering the skirts of her owne shame to the eyes of all beholders. When (loe) being in these thoughts, comes out Stella *vpon* Luke, *purged and pared, maymed, mangled, and deformed according to the rules and directions of their* Index expurgatorius. *And thus the Church of Rome hath proued her self a woman of her word.*

Obiecting this to some Papists in conference, as a fit means to vphold such a cause as Poperie is, and laying to their view their Index *it selfe; they presently replied, it was neuer done by the Catholike Church, (which needed no such meanes to maintaine it self:) it was but some tricke of* Beza *or* Iunius *deuised to disgrace the Catholike cause. To iustifie my accusation I produced* Stella, *and shewed him so purged, as in the title is declared. They answered, that title might be put in by some of vs in malice, and that first leafe printed in some protestant towne, and so published, to make the world beleeue the Romish Church did that they haue not done: and therefore said they, we will not beleeue this to be so indeed, vnlesse we see* Stella *of an elder impression, and then by comparing both together do find it corrupted in the latter: and they yeelded that if I could giue that demonstration, they must needs (for that point) rest satisfied.*

I sought, but for that time could not get a Stella *of the old and true impression: (for their practise is, so soone as an Author is purged, to burne all the old ones as fast as they can come by them:) being therefore put from that hold, I produced* Posseuine *the Iesuite, affirming that he was purged, and putting downe the particular places, but that would not satisfie, yea coming from a Iesuite they suspected it more. Here therefore I was for a time put to a stand: but remembring I* In apparatu in litera D.

had obſerued out of Capuccinus *in his* Enchiridion, *and ſince out of* Poſſeuines Apparatus, *that* Ferus (*the famous Germaine Preacher*) *his Commentaries vpon* S. Matthew, Iohn, *and* Iohns *firſt Epiſtle, were purged and publiſhed in Rome in* 77. (*my ſelfe hauing then the old ones vncorrupted*) *I made meanes for them, and at laſt* (*by the great paines and ſome daunger of one of our Merchant Stationers*) *got them both from Rome.*

And ſo where afore I had new Stella *but not the old, and old* Ferus *but not the new,* (*both waies being vnarmed,*) *new hauing new* Ferus *to the old, I was armed at all points to giue that ſatisfaction which formerly I could not. Vpon view whereof, both bookes being laid and compared together, they confeſſed they were amazed to ſee it, and knew not what to ſay: for deny it any longer they could not, the euidence was too apparant: excuſe it they would not, it ſeemed ſo foule: and condemne it they durſt not, being done by the Church. Oh the craft and pollicie of the Romiſh Church, that can keepe her children in ſuch awe! oh that the children of this world ſhould be wiſer in their kind, then the children of light! But he hath ſpoken it whoſe word muſt ſtand.*

This concluſion being thus tried in the preſence of many, it pleaſed an honorable Lord, and a high Magiſtrate in this land, (a Zealous profeſſor and louer of the truth) to require of me a few of thoſe places ſo corrupted, and to write downe the words both of the old and new: for the doing whereof, diuing deeper into the body of the booke, I found ſtill more and more miſchiefe: for whereas the Index of Spaine cõmands his Commentaries vpon S. Iohn *to be altered in ſome hundred places, when it comes to the practiſe, I find it done in almoſt a thouſand.* (*So good a pay-miſtreſſe is the Romiſh Church in theſe kind of bargaines.*) *For better contentation to the Reader*

der I will giue a litle taſt, euen a dragme of that large purgation.

Popiſh corruptions of Authors are of three ſorts:

1 *Additions.*
2 *Detractions.*
3 *Alterations.*

Take one example of each.

Firſt, their Additions are of two ſorts: { *Sometime of a word or peece of a ſentence:* / *Sometime of a whole ſentence.*

Addition of a word.

Editio vetuſt. Pariſ. 1556. *Ferus in Johan. cap. 9. pag. 230.*	Editio noua Rom. 1577. *Ferus in Johan. cap. 9. pag. 463.*
Excommunicatio externa eſt Communionis verbi & Sacramentorum priuatio.	*Excommunicatio externa eſt Communionis Sacramentorum & ſuffragiorum priuatio.*

Additur verbum *(ſuffragiorum.)*

2. *Addition of a peece of a ſentence.*

Editio vetuſt. Pariſ. 1556. *Cap. 12. fol. 290.*	Editio noua Romæ. 1577. *Pag. 585.*
Deus opera noſtra exigit vt gratitudinem & obedientiam noſtram experiatur.	*Deus opera noſtra exigit, vt gratitudinem & obedientiam noſtrã experiatur*: vt illi conformes ſimus & cooperatores noſtræ ſalutis efficiamur.

3. *Addition of a whole ſentence.*

In Epiſtolam Iohannis primam. *Cap. 3. pag. 1065.*	In editione Romana additur hæc ſententia:
In the old Impreſſion not a word.	*Iohannes ait, Qui habet hanc ſpem, ſeipſum ſanctificat, adhuc ſuam iuſtitiam à Deo acceptam per bona opera augendo.*

2. *Detractions are of two sorts:* { *Sometime they put out a word, or some few.* / *Sometime a whole sentence.*

1. Putting out of words.

Ex Cap. 4. Iohan.

Editio vet. *fol.* 97.	In Editione Romana delentur hæc verba:
Diabolus semper conatus est falsos cultus inducere, vt homines à vero Dei cultu abduceret, id quod videmus factum in Gentilibus, in Iudæis, *imò in nobis ipsis.*	*Imo in nobis ipsis.*

Those words are put out, which discouer the idolatrie of the Romish Church.

2. Putting out of a whole sentence.

Ex Cap. 5. Iohannis.

Editio vet. *fol.* 118.	In Editione Romana deletur
Inefficacia sunt Sacramenta, nisi habeant verbi appendicem & fide accipiantur.	*tota sententia.*

Ex Cap. 3. in Euang. Iohan.

Fol. 69.	
Bona opera nostra nonnihil habent imperfectionis, imò plerunque aut per vanam gloriam, aut aliud quiddam veteris hominis vitium inficiuntur, vt verissimè dictum, (Esa. cap. 64.) Omnes iustitiæ nostræ tanquam pannus menstruatæ: vnde & Dauid precatur: Non intres in iudicium cum seruo tuo, quia non iustificabitur apud te omnis viuens.	*All is put out.*

3. *Alte-*

The third alteration is { *Of a word,* / *Or of the whole ſentence.*

1. Of a word.

Ex Cap. 1. Comment. in Iohan. Euangelium.

Editio vet. Fol. 26.	Edit. nou. Rom. pag. 51.
Iohannes *omnem* gloriam operum noſtrorum hoc verbo damnat.	*Iohannes* inanem *gloriam operum noſtrorum hoc verbo damnat.*

For omnem, inanem, *a litle difference, and a cloſe conueyance, yet peruerts the whole matter.*

2. Of a whole ſentence.

Ex Cap. 3. in Euang. Iohannis.

Fol. 76.	Pag. 153.
Fidei promittitur vita æterna, vt radici bonorum operum, operibus autem vt fructibus radicis.	*Fidei promittitur vita æterna, vt* Iuſtificationis fundamento: *operibus autem vt* concauſis cum viua fide ſalutem noſtram cooperantibus.

A moſt intolerable falſification.

Lo here the faith and honeſtie of the Romiſh Church, thouſands of ſuch corruptions as theſe haue they foiſted into the writings of learned men, within theſe fortie yeares.

This wickedneſſe and treaſon to the truth lying thus open to be ſeene, and yet vnſeene of the moſt, it was thought good, by my Superiors to haue it diſcouered to the view of the world, that we may ſee with comfort, who they be that hate vs: and our Engliſh Papiſts may ſee to their griefe, what a religion it is that is put vpon them.

To this end, I haue here begun and broke the ice, hoping that others will follow to ranſome and deliuer the learned Writers (whoſe works we now enioy) from being worn away and worme-eaten to the heart by Romiſh corruptions: they intend to execute this miſchiefe vpon all, but it is practiſed

as yet but vpon a few in comparison, who they be (as farre as my obseruations will reach) I will set downe in a table following: and of those as many as I haue my selfe, and haue read, I purpose to restore, and to distinguish them into seuerall bookes, (whereof this is the first) which being put together may make the 1. Tome of Catholike Restitutions: *not doubting but others (whose leasure is as much, and Libraries larger, and reading greater then mine) will go on, and annexe a second Tome, and so forward, till in our* restoring *we haue ouertaken them in their* corrupting.

And let Ciuilians, Phisitians, Antiquaries, Historians, and Schoolemaisters be here aduertised, that though Diuinitie be that whose fountaine they principally desire to poyson, yet haue they also laid their foule fingers vpon the monuments of their learning, I meane, vpon many bookes euen of their professions also. I hope therfore that the credit of those, frõ whose labors they suck the sweetnes of their knowledge, is so deare vnto them, that they will take pains to preserue them in their natiue puritie, and not suffer them to be corrupted, maymed, and massacred, when they are dead and cannot defend themselues: yea I doubt not but God will put into the minds of some of them euen now to begin with me, and proceed with me in the one, as I do in the other. And to stirre vp euery one the rather, to put his helping hand to this generall worke, I haue hereunto annexed a Table or Catalogue of such Authors in those professions, as in the compasse of my reading I haue obserued to be corrupted alreadie.

The reasons that the Romish Church may haue in this wicked purpose and practise of theirs, I haue in some sort set downe in the Epistle Dedicatorie: the answer to such poore defences as might be made for their thus doing, I haue endeuoured to giue in the Epistle to the English Papists: vnto

which

which places for both theſe I refer the Reader. And the vſe that we may make of it, I take it is this:

1. *We may ſee, how buſie the diuel is in theſe laſt dayes of his raigne, knowing his time to be ſhort: we therfore ſhold hereby learne to be more Zealous to ſtand to the truth, & vſe all holy meanes to vphold it againſt theſe miſchienous plots of theirs.*

2. *See here the diſaduantage we haue in all diſputations with them; it is an old ſaying, A knaue hath much vantage of an honeſt man: the reaſon is, he enlargeth himſelfe to all vnlawful meanes, lying, forging, forſwearing, aequiuocating, &c. whereas the honeſt mans conſcience keepes him in a cõpaſſe, which he dares not paſſe though he loſe the cauſe. Such is our caſe: they thinke they may raze thoſe very records that are to be produced for the triall of the cauſe: we dare not once thinke, that truth ſhould be maintained by ſuch a courſe, we will rather therefore be put to the wall for a time, & commit the truth to the Lord to be vpholden, then borrow of the diuell a meanes to maintaine it.*

3. *See what cauſe we haue to ſuſpect that they haue corrupted the* Fathers *alſo, ſeeing they haue not ſpared ſome as ancient as ſome Fathers: I know the Pope profeſſeth otherwiſe in his inſtructions giuen touching this purgation.*

In libris Catholicorum veterum nihil mutare fas ſit: niſi vbi aut fraude hæreticorum aut Typographi incuria manifeſtus error irrepſerit. *Index librorũ prohibitorum. tit.* De correctione ſect. 4.

Here be good words, and a faire profeſſion, but marke withall the many euaſions & holes they haue herin, of purpoſe to creepe out at their pleaſure: for firſt, it is limited (not to all the ancient Fathers) but to ancient Catholikes. *And ſeeing they make it in their owne power to iudge who be Catholike Writers, who not, doth it not follow that they hold it likewiſe in their own power to appoint who ſhall be purged, who not?*

Again, they make a prouiſo, *that whē there is an error, either by corruption of Heretiks, or fault of Printers, then they may alter it at their pleaſure: but that is to open them a gappe to all libertie: for when they haue done what they liſt, and corrupted the Fathers at their pleaſure, then they haue a preſent anſwer readie, We did but reſtore it, being afore corrupted by Heretikes, or the Printers.*

But when they haue denied, excuſed, and coloured the matter all they can, it will be proued to their faces and the worlds view, that they haue (de facto) *corrupted almoſt all antiquitie, inſomuch as no man can tel what ground to ſtand vpō, either for Councels, Fathers, Decrees, or mens writings.*

The learned and precious [a] Iewell *of England accuſed them of many corruptions that way, and was neuer anſwered to that point, yet it is almoſt forty yeres ago. So did that painfull and worthy Champion of our Church* [b] Fulke, *and neuer had anſwer for theſe twenty yeares. A learned Writer, and now a Reuerend* Biſhop *of this land,* [c] *hath charged them in particular, with diuerſe notorious corruptions, and foule falſifications of antiquitie at the pinch of twenty yeares ago, and yet neuer receiued anſwer, though that booke ſhakes them in the very foundation. An induſtrious* [d] *Writer of this age, and thus our Church, (whoſe labours in the iudgement of the learned tend to the beſt purpoſes, and ſuch a one as* Poſſeuine *the Ieſuite would be glad to haue a Papiſt:) hath giuen them a ſenſible taſt of this alreadie:* [e] *two Ieſuits haue carped and cauilled at him, and made vſe of his labours to their owne purpoſes, but they will take time for anſwer: which while they are preparing, it is hoped he will prepare them ſuch a pill as they will hardly ſwallow: which he hath the more reaſon to do, in as much as* [f] Poſſeuine *hath plaid the deſperate Phiſition with his booke, purging and paring it as pleaſed*

a Iewels Reply in defence of his articles.

b Fulke in his anſwer to the Rhemiſh Teſtament.

c B. Bilſon in his true difference, &c.

d *James in ſua Ecloga Oxonio-Cantabr.*

e *Gretſerus de iure & more prohibendi & expurgandi, &c. lib 2 ca. 7.*

f *Poſſeuin. in fine Catalog. M. S librorum ad Calu. 3 tom. 2. Appar. ſacri*

ſed him. Iunius *accuſeth them to haue corrupted and maſſacred* Ambroſe *at* Lions *anno* 59. [g] *Thus he accuſed them in print fifteene yeares at leaſt afore he died, and they ſwallowed it, without giuing him anſwer all his life long. And whereas a* [h] *Ieſuite (no meane man amongſt his companions) hath (ſince his death) vouchſafed him a learned anſwer. Firſt, barely denying what* Iunius *ſaid he ſaw, and then (full reaſonably and like a Ieſuite) putting him to proue it after he is dead: let him not thinke but they liue, who wil ſtand vp for him that is gone, and proue (otherwiſe then it may be he expects) all that he affirmed. Laſtly, themſelues confeſſe, that they haue purged and altered* Bertram, *and he liued about* 800. *yeares ago.*

g Iunius in Præfat. in Indicem expurg. Louanienſem.

h Greſerus de Iure & modo prohibendi & expurgandi libros, &c.

And yet if they did not alter them, they do almoſt as ill by their owne confeſsion: for thus they ſay,

[i] In Catholicis veteribus plurimos ferimus errores, & extenuamus, excuſamus, excogitato Commento perſæpè negamus, & commodum ijs ſenſum affingimus, dum opponuntur in diſputationibus aut in conflictionibus cum aduerſarijs, non igitur videmus cur non eandem æquitatem & diligentem recognitionem mereatur *Bertramus*, ne Hæretici ogganniant, nos antiquitatem pro ipſis facientem exurere & prohibere.

i Index expurgat. Louaniens. pag. 12.

In the auncient Catholikes we ſuffer many errors, we extenuate them, we excuſe them, by deuiſing ſome prety ſhift we often deny them, or we faine ſome meaning vnto them that fits our purpoſe. And thus we ſhift them off when they are obiected vnto vs in diſputation or controuerſie by our Aduerſaries: therefore we ſee no reaſon why we ſhould not deale as reaſonably with Bertram, *leſt Heretikes ſhold grumble and ſay, that we burne or take away ſuch antiquitie as maketh for them.*

Will these men thinke you care much for altering the Fathers, if they can cary it closely, who confesse thus much of themselues? But when they wrote this, they thought we shold neuer haue had the reading of it. And withall obserue, how it seemes they made no great conscience to haue burned and abolished Bertram, *if it could haue bene concealed from vs, & done in such fashion as we had not murmured against it.*

To end this point. I doubt not but ere long God will raise vp some instruments of his glory, and furnish thē with zeale, abilitie, leisure, and all meanes requisite, who shall fully discouer to the world this trechery of the Romish Church, by making it as apparant they haue corrupted the Fathers, as I hope to do in this and the bookes ensuing, that they haue corrupted all such late Writers, as they imagined any way to make against them. To return: therefore to that (being properly my purpose at this time) let the Reader please to obserue, that there are many books of Popery, giuing direction, allowance, or defence to this diuelliſh practise.

1. *There be many* Indices librorum prohibitorū, *but the chiefe is that, that is set out by Pope* Clement *the* 8., *cōmonly called* Index Romanus, *and is often annexed to the Canons of* Trent. *Like to like. This medleth not with the* purgation *so much as the* prohibition *of Authors, either for euer, or at least till they be purged.*

2. *There be many* Indices expurgatorij, *namely these: one frō* Belgia, *made by the Vniuersities of* Louain, Doway, *&c. set out by* Iunius: *another from* Spaine, *made at the cōmandement of* Quiroga *the generall Inquisitor of* Spaine, *a Cardinall and Archbishop of* Toledo: *found in* Cadiz, *brought thence by one that hath done much good this way, & set out in* France *by my Lord of* Plessis: *this purgeth* Ferus *and many other Authors very strictly: yet it is greatly*

blamed

blamed by Gregory Capuccinus *a reuiser of bookes at* Naples, *as being to gentle. There is another at* Rome *the most straite of all, and according to it was* Ferus *now actually purged: 2. or 3. of his volumes are alreadie done, the rest are expected. There is also a large purgation of many Authors in* Capuccinus *his* Enchiridion: *and mention & approbation of the purgation of many more in* Posseuine *his* Bibliotheca *and* Apparatus sacer. Capuccinus in Enchiridio.

And lastly, to shew that the Church of Rome purposeth not to shame with any thing, Gretserus *the Iesuit hath written in defence of this practise,* De iure & more expurgandi libros. *But how farre from a iust defence of that wherof they are accused, I hope they liue who will let the world see.*

Now if the Reader would know what we finally intend, loe here the catalogue of the whole first Tome: for it is not Ferus *nor any one alone, whom we intend to stand vpon in this case.*

The first Tome of Romish falsifications and Catholike *restitutions, will consist of these particular bookes.*

Lib. 1. (being this that followeth) containeth the falsification and restitution of *Ferus* his Commentaries on the first Epistle of S. Iohn.
Lib. 2. 3. of *Ferus* his Commentaries on S. Iohns Gospell.
Lib. 4. 5. of *Ferus* his Commentaries on S. Matthew.
Lib. 6. 7. of *Stella* his Commentaries on S. Luke.
Lib. 8. of *Oleaster* his Commentaries on the Pentateuch.
Lib. 9. of *Alphonsus Vivaldus* his Candelabrum aureum.
Lib. 10. of *Ludouicus Viues* his Comment. vpon Augustine *de Ciuitate Dei.*

All these are both commanded to be purged, and directions giuen for their purging in some Index expurgat. *& till the prohibited to be read* in Indice Rom. librorum prohibit. *and are also actually purged of late by some speciall Commissioners from the Pope, since which time they were published accordingly, and the old ones absolutely forbidden to be sold, read, or kept. And they began with these first of all, because they see these bookes be in the hands of all men.*

The first of these I here haue made readie for thy view, the rest shall follow in their order (as the Lord shall giue life and leaue.) And by that time the Romish Phisitions wil haue purged so fast, that they will haue made ready worke for another Tome: for they haue well begun it alreadie. Now if they cease not to corrupt, let vs not cease to restore, especially seeing it costs them more paines to corrupt, then it can vs to restore. Let that be neuer verified in vs,

Vt iugulent homines surgunt de nocte latrones,
Vt teipsum serues non expergiscere? ——

Now concerning euery Author I take it expedient for preuenting all cauils of the curious, or doubts of such as are not much conuersant in matters of this nature: to proue in few words these points:

1. *That these Authors be* Papists, *so accounted, liued, and died, and yet gaue testimonies to many truths of our religiō, which testimonies are now razed out or peruerted.*

2. *That order was taken by the Romish state to purge them, and to prohibite all men from reading them till then.*

3. *That now they be purged by authoritie from that Church and so published.*

And first for this booke we haue in hand, I will proue it briefly: and for the first point to proue, that they were all Papists, this might suffice, that if they were Protestants, they would neuer bestow purging of them, but prohibite and burne them. But particularly for Ferus, *he was all his life a Frier in* Mentz, *the Archiepiscopall seate of the Archbishop of* Mentz *in* Germany, *(one of the three Electors) and he was Preacher in the Cathedrall Church many yeares, and for his learning and good life much respected of all that were good, and of great name in many nations. Particular testimonies hereof, see after this Preface.*

For

For the ſecond point I proue it out of their owne Records. In the Spaniſh Index it is thus ordered:

[a] Iohannis Feri Commentaria in Euangelium S. Iohannis eiuſque Epiſtolam primam, Canonicam, ex Editione Complutenſi caſtigata permittuntur: externæ autem Impreſſiones hoc modo corrigantur.

a Index expurgator. iuſſu. Quiroga. Cardinal. & Archiepiſc. Tolet. generall. Inquiſit. Hiſp. editus in litera l. pag. 116.

This Edition in Spaine *we could yet neuer ſee, if it were compared with this of* Rome, *you ſhould ſee they cannot agree how to vſe the poore Writer.*

In the Index Librorum prohibitorum, *ſet foorth by authoritie, and vnder the Bull of three Popes,* Pius 4. Gregorius 13. *and* Clemens 8. *it is thus decreed:*

[b] Iohannis Feri opera omnia prohibentur donec expurgentur.

b Index librorum prohibit.

Thus the ſecond point is cleare. Now for the laſt, that this booke of his is purged indeed, I produce the booke it ſelfe from Rome: *and to cleare it that it is ſo purged by them, and not deuiſed by any other, and laid on them, I make it euident out of the teſtimonies of* Gregorius Capuccinus, *and* Poſſeuine *in his* Bibliotheca, *as may be ſeene in the Epiſtle to the Engliſh Papiſts more at large. And to theſe two we may adde two teſtimonies more: Firſt, the ſame* [c] Poſſeuinus *in his* Apparatus, *telling vs that* Ferus *vpon* Matthew *and* Iohn *were purged and printed at* Rome *in 77. The other teſtimonie is beyond all exception: for Pope* Clement *himſelfe affirmes it in the place aforenamed:*

c Poſſeuin. in Apparat. tom. 2. in lit. I. pag. 177.

[d] Excipiuntur tamen eiuſdem Iohannis Feri Annotationes & Commentaria in Matthæi & Iohannis Euangelia, & eiuſdem Iohannis Epiſtolam primam: Romæ recognita & impreſſa, Anno 1577.

d Index Rom. lib. prohibit. in lit. I.

This I hope may ſerue for proofe of theſe points in regard of Ferus. *Now for the reſt we ſhall proue them, when we come*

come vnto them.

Now if any other, whose leysure will permit, will take some paines in this kind for the truths sake, I giue them to vnderstand, as many as know it not alreadie, that (besides these, which if the Lord permit I haue vndertaken) there be others actually purged and corrupted alreadie. For example.

1 Antonius Rampegolus. Figuræ Bibliæ: sic Possevinus testatur. [a] Antonius Rampegolus in Indice Romano prohibitus est, donec expurgetur: cuius expurgandi laborem, hortatu Inquisitoris Mantuanæ Diocæseos *Petrus Maturus* Iesuita susscepit ac diligenter perfecit.

[a] *Possevinus in Apparatu sacro tom. 3. litera S. pag. 218.*

2 Augustini Steuchi Eugubini Cosmopœia: sic Index Romanus prohibitorum librorum testatur. [b] Eugubini Cosmopœia prohibetur, nisi sit ex emendatis & impressis Venetijs, 1591.

[b] *Ja litera A.*

3 Henrici Harphij (qui vixit 1470) Theologia mystica, (testante Possevino) [c] Prohibetur in Romano Indice Pontificio nisi fuerit repurgata ad exemplar illius quæ Romæ impressa est 1585. Sæpiùs antè prodijt, emendatus & auctus, at præcepto sanctę sedis cautum est, ne quis ederet legerétue, nisi ad postremam Romanam emendationem aptatam.

[c] *Possevinus in Apparat. tom. 2. litera H.*

4 Martini Martinez Cantipratani Hypotyposeon Theologicarum libri 10. Prohibentur, (inquit Romanus Index) nisi fuerant ex impressis ab anno 82. Opus eruditum (inquit [d] Possevinus) sed legendum illud quod anno 1582. Salmanticæ expurgatum & excusum fuit, aut saltem quod ex eo deriuatur.

[d] *Possevin ib. in litera M.*

5 Iohannis Neuizani Sylua nuptialis, quia in Romano Indice (inquit [e] Possevinus) prohibetur donec expurgetur: idcirco sciendum est Neapoli primo operam datam

[e] *Possevin ibid. in litera I.*

datam à Iohanne Franciſco Lombardo adnotandis locis qui erant expurgandi: at poſtea Inquiſitore Mantuano vrgente Petrus Maturus Ieſuita accuratâ, & pleniorem operam huic negotio præſtitit.

But it may be this booke belongs to the Ciuilians more properly, then to Diuines.

De hoc libro inquit Gregor. Capuccinus in ſuo Enchiridio emendaui eam in 150. locis.

A ſtrong Pill cauſing 150. ſtooles.

6 Polidorus Virgilius de inuentoribus rerum permittitur (à Romana Eccleſia) legendus, ſi talis fuerit, (inquit Poſſeuinus) qualis iuſſu Gregorij 13. Romæ expurgatus & excuſus eſt, 1576.

Beſides many others which I doubt not other men in the courſe of their reading haue obſerued. And if any wil be pleaſed to take paines in ſo neceſſarie a worke, the ſooner they do it, the ſafer and ſurer and eaſier it is: and the longer it is deferred, the more dangerous: for the old Copies (the Authors owne bookes) are daily got vp and burnt by the Romiſh Church, (as being the principall euidence conuincing them of robberie and forgerie.) Example hereof may be ſeene in Ferus *on Matthew and Iohn, which are ſo hardly to be got: and in* Stella *vpon Luke, ſcarce to be had at all. For the Romiſh zeale was not more earneſt to purge and print new ones, then it is to burne the old ones, thinking thereby to haue kept their ſhame vnſeene: which practiſe of theirs being too apparant, it may giue a good warning to all men (whoſe good hap it is to haue them) to make much of the auncient Editions of all Authors. So doing, it may pleaſe God to preſerue them in their puritie, in ſpite of the fire and malice of the Romiſh Church.*

And becauſe we are falne into mention of this matter, giue me leaue to make knowne to the Diuines and Preachers of the country, that (which it may be) they knew not before, and whereof they may make vſe. No man is ignorant how all nations haue ſounded of the bitter contention betwixt the Ieſuites and Seculars: (yet both of them Traitors, Heretikes, and ſeducers) our Engliſh Papiſts long denied it, till they ſaw all the world tooke notice of it: a great number of bookes touching this contention, were printed and publiſhed by ſome of their own wiſeſt Stateſmen, in great policie (as they thought) and for ſome great good (as they hoped) of the Catholike cauſe. But now that it is come to the iſſue, perceiuing contrariwiſe they haue got nothing, and loſt much by it, they wiſh they had neuer laid themſelues ſo open to the world. And for a recompence, they gather vp all the bookes of that nature, where euer they can buy them, and burning and deſtroying them, (and withall I reſuming we will neuer beſtow the reprinting of them) they hope ſo to couer their ſhame, by burying the monumẽts of this contention, as that the ages to come ſhall either not ſpeake of it, or at leaſt not be able to ſhew any euidence of it.

I haue related this (knowing it to be very true,) that men may the more carefully preſerue theſe bookes, thereby to keepe teſtimonie of their contentions, (though otherwiſe they be moſt baſe and vnworthie:) for the times will come that the whorriſh face of Romiſh Polititians will ſtoutly deny, that euer there was any ſuch iarre amongſt them.

Now touching Ciuill law, ſuch bookes as I haue obſerued to be purged as they call it, that is, corrupted and falſified are principally theſe:

Poſſeuinus in appendice ad 1. tomum Apparat. ſacri in Ed. C. pag. 637.

1 *Caroli Molinæi* opera omnia, de quo ſic **Poſſeuinus. Carolus Molinæus* damnatæ memorię quoniam pleraq; impia

impia ſcripſit in ius canonicum & ciuile, propterea *Clemens* 8. P. Max. pro zelo ſuo, &c. opera omnia eiuſdem *Caroli* prohibuit ſpeciali quadam Bulla & ſanctione, (*quæ & ibidem ad verbum eſt annexa*) cenſuraſque edi iuſſit in omnes eius additiones ſiue annotationes marginales. Quæ omnia primo edita ex Typographia Cameræ Apoſtolicæ, & vt paſſim ederentur iuſſum eſt.

2 *Iohannis Petri de Ferrarijs Practica Papienſis.* De quo Index Romanus talem habet cenſuram (*Tyranno & Papa dignam*:) [a] Iohannes Peti de ferrarijs Practica Papienſis prohibetur, niſi corrigatur. [a] *In litera I.*

Correctus autem eſt idem Iohannes per Indicem Belgicum, [b] ſimiliter etiam per Indicem Hiſpanicum [c] in 19. vel 20. locis vt ibidem habetur. At in *Capuccini* Enchiridio in pluribus. [d] Vbi idem Capuccinus Indicem illum Hiſpanicum reprehendit: In Practica Papienſi (inquit) errat Index ille, in quo licèt multa deleuit, non tamen omnia delenda, &c. [b] *Pag. 115.* [c] *Pag. 135.* [d] *Pag. 196.*

3 *Conradus Lagus* licèt in Indice Romano ſit (inter authores primæ claſſis) prohibitus: [e] de eodem tamen hoc inuenio in Indice Belgico. [f] *Conradi Lagi* Methodus Iuris anno 1550. Louanij repurgata eſt, & impreſſa ibidem à Bartholomæo Grauio. [e] *In litera C.* [f] *Pag. 114.*

4 *Melchor Clinch* in Inſtitutiones in Indice Romano prohibetur. [g] At *Capuccinus* in Enchiridio ſuo Eccleſiaſtico, eundem corrigit & purgat in multis locis. [h] [g] *In lit. M.* [h] *Pag. 198.*

5 *Iacobi Spiegellij* Lexicon Iuris Ciuilis. Idem *Capuccinus* innumeris in locis correxit & purgauit. [i] [i] *Pag. 199.*

6 *Antonius de Roſellis* de poteſtate Imperatoris & Papæ & de Concilijs prohibetur in Indice Romano, vſque dum expurgetur [k]: vixit tamen anno 1406. [k] *In lit. A.*

De eodem *Poſſeuinus* in Apparatu teſtatur in hunc

modum* *Antonius Roſellus* Etruſcus vir nobilis & eruditus ſcripſit librum (inter alia) De poteſtate Papæ & Imperatoris, ſed ſciendum eſt in eo reperiri quæ egeant lima [a]. Purgatur autem multis in locis per Indicem Belgicum.

*Poſſeuin. Apparat. ſacer. tom. 1. in lit. A.

a Index Belgicus pag. 84.

7 *Vdalrici Zasij* opera omnia prohibentur, donec corrigantur, inquit Index Romanus *Clementis* 8. in litera *V*. Similiter & *Poſſeuinus*[b] in Bibliotheca ſua ſelecta *Zaſius* legi non debet niſi expurgatus.

b Poſſeuinus in Biblioth. ſel. to. 2. lit. 13. cap. 8. pag. 126.

Eundem verò purgatum eſſe teſtatur poſtea idem *Poſſeuinus*[c]: Anno (inquit) 1587. à Magiſtro ſacri Palatij vna cum Theologis & iuriſconſultis aliquot eminentioribus *Zaſij* expurgatio confecta eſt.

c Poſſeuin ibi. cap. 23. pag. 158.

8 In *Claudio Cantiuncula* (inquit idem *Poſſeuinus*[d]) pauca inſperſa ſunt quæ ſunt emendanda.

d Poſſeuin ibid. cap. 8.

Now for a Catalogue of ſuch Writers in Phiſick, Hiſtory, Coſmographie, Chronologie, and other humane learning, I craue pardon of the good Reader for the preſent, and do promiſe it (if God permit) in the ſecond booke, (which is almoſt readie) when I hope to make it more perfect then now I could.

And thus commending theſe my labors to the vſe of Gods Church, I deſire to be commended to the prayers of all that call vpon the name of the Lord Ieſus.

Your brother in the Lord:

W. Craſhaw.

Teſti-

Teſtimonies of Iohn Ferus and *his writings*.

THat our Engliſh Papiſt (who hath tyed himſelfe to beleeue nothing but that which his Romiſh Fathers teach him) may ſee, what this *Ferus* is, who is here thus falſified by the Romiſh Church: I haue therefore thought fit to ſet downe to their view what mention is made of him in their owne Writers: or ſuch as they allow.

De Iohanne Fero. Ex varijs Authoribus.

1. *Gregorius Capuccinus*, Cenſor librorum Neapolitan. In ſuo *Enchiridio* Eccleſiaſtico. fol. 107. Edit. Venet. 88. in 8.

Magnus ille Theologus, frater Iohannes Ferus, *ordinis Minorum, Obſeru. in Comment. ſuis ſuper Matthæum, &c.*

That great diuine Friar, *Iohn Ferus* of the order of the Minors in his Commentaries vpon Matthew, &c.

2. Sixtus Senenſis in ſuæ Bibliothecæ. lib. 4. in litera *I.*

Iohannes Ferus *natione Teutonicus, ordinis Minorum, ſummæ apud Moguntiam ædis Concionator, vir in diuinis literis nobiliter doctus, eloquentia ſingulari præditus, cui parem in officio Euangelicæ prædicationis, Catholicæ Germanorum Eccleſiæ hac noſtra tempeſtate non habent. Scripſit Latino & cultu ſermone pias & eruditas iuxta Catholicam doctrinam lucubrationes, in quibus tam veterum quàm recentiorum expoſitorum labores, veluti in cõpendium redegit.*

Ex his quæ nunc habentur & ab omnibus ferè concionatoribus ſtudiosè leguntur, ſunt hæc:

Commentaria in Geneſin, Exodum, Iob.
Sermones in Pſalm. 31. & 66. & in Ezram.
Annotationes in Eccleſiaſten.
Commentaria in Matthæum, Iohannem, eiuſque Epiſtolam primam.
Exegeſis in Epiſtolam ad Romanos.
Sermones in Euangelia feſtiua per totum annum. tom. 2.

Claruit ſub *Carolo quinto*, anno 1530.

Iohn Ferus, by his country a Dutchman, a Friar minor, Preacher of the high Church at Mentz, and in diuine Scripture very worthily learned, enriched with ſingular eloquence, whoſe equall in the miniſterie of preaching the Goſpell, the Catholike Churches of the Germaines in theſe our times cannot affoord. He wrote in eloquent Latine godly and learned labours, according to Catholike doctrine, wherein he hath as it were abridged the labors of moſt aſwell auncient as moderne Expoſitors. Concerning thoſe works which we now haue, and almoſt all Preachers do ſtudiouſly reade, they are theſe:

His Commentaries vpon Geneſis, Exodus, Iob.
His Sermons vpon the Pſalmes 31. and 66. and vpon Ezra.
His Annotations vpon Eccleſiaſtes.
His Commentaries vpon Matthew, Iohn, and his firſt Epiſtle.
His Exegeſis vpon the Epiſtle to the Romaines.
His Sermons vpon the feſtiuall Goſpels through the whole yeare in two Tomes.

He liued vnder Charles *the fifth.* 1530.

3 *Poſſeuinus* Ieſuita in Bibliotheca ſua ſelecta. Tom. 1. l. 2. cap. 79.

Iohannes Ferus *ſcripſit in Geneſin, Matthæum, Iohannem, eiuſque Epiſtolam canonicam, &c.*

Iohn Ferus hath written vpon Geneſis, Matthew, Iohn, and his Canonicall Epiſtle, &c.

4 Geſnerus in Bibliotheca ſua, in litera I.

Iohannes Ferus *Franciſcanus, multa Latinè & Germanicè ſcripſit Moguntiæ: è quorum numero ſunt*
Commentaria in Euangelium Iohannis.
In Epiſtolam Iohannis primam, &c.

Iohn Ferus a Franciſcan, wrote many things in Latin and Dutch at Mentz, of which theſe are parts,
His Commentaries vpon S. Iohns Goſpell,
And vpon Iohns firſt Epiſtle, &c.

5 Colonienſis quidam Theologus Pontificius, nomine Brickmanni Typographi Colonienſis: In præfatione Comment. Ferti in Geneſ. 72.8.

Inter doctos & pios principem penè locum obtinet vitæ integritate pariter ac eruditionis gloria inſignis & plurimum reuerendus vir D. Iohannes Ferus, *cognomento quidem* Ferus, *ſed moribus alioqui placidis, &c. Reuera vnicum Germaniæ, ac ſingulare ornamentum. Quis calamo comprehendat aut conſequatur verbis quantum non dico Germaniæ, non Europæ, ſed Chriſtiano orbi vniuerſo hic noſter non ſine magna honoris præfatione nominandus* Ferus, *lucubrationibus ſuis ſplendoris lucis vtilitatis & præſidij inuexerit? &c.*

Amongſt the learned and godly, that man famous for his integritie of life, as alſo for his glory in learning the right

right reuerend Doctor *Iohn Ferus* obtaineth almoſt the chiefeſt place, by name *Ferus*, that is, Fierce, but otherwiſe in manners moſt meeke, &c. the onely true and ſingular ornament of Germanie. Who can comprehend in writing, or declare in words, what great ſplendor, light, profite and furtherance, this our *Ferus* (neuer to be named without an honorable preface) hath brought in, I ſay not vnto Germanie, not vnto Europe, but euen to the whole Chriſtian world? &c.

6 *Tilmannus Bredenbachius* in Epiſtola ſua ad Pium 5. Papam, præfixa ipſius Feri Comment. in Iob. 70. 8.

Iobi librum anno 1552. ſæuiſſima formidabilis depopulationis tempeſtate ingruente, reuerendus Dom. Iohannes Ferus *ad ciuium animos erigendos pro concione explicauit.*

The reuerend Maſter *Iohn Ferus* (when the fearefull times of warre and rapine, began to come on in the yere 1552.) did in Sermon-wiſe explane the bookes of Iob vnto the Citizens to ſupport and encourage their fainting minds.

Thus none is or can be ſo ignorant, ſo blind, ſo malitious, or ſo partiall; but if he will ſee, he may ſee, that *Ferus* was, and what he was. Firſt, they may ſee he was no ſuborned nor counterfeit Author, but the famouſeſt Preacher that was in *Mentz*, or in *Germanie* in all his time. And ſo they may ſee he was no leſſe accounted of, both in his owne life, and after: his Sermons were frequented and approued, no mans better: his bookes printed and reprinted, no mans oftener: bought vp and read of all men in all nations. It may be ſhewed, that his Commentaries vpon Iohn were 8. times at leaſt printed in ten yeares. Such was his æſtimation while there was any honeſtie left in the Romiſh State: but now that all

all is tranſubſtantiated into policie, the caſe is altered with *Ferus* alſo; and now there is not a booke, no not a chapter, no not a leafe, nor ſcarce one page in all *Ferus* but it needs phyſicke: it muſt haue a purgation of the Popes preſcribing: good *Ferus* muſt be purged of all his good humors, and ſo he is, inſomuch as one cannot ſay he is the man he was. If the Romiſh Church may thus deale with men and with their writings, it is no maruell though they neuer want witneſſes for their cauſe. But that their dealing herein, and this our diſcouery may both of them appeare to the world in their naturall colours; I haue endeuoured in the diſcourſe following to ſet downe what can be ſaid either in defence or excuſe of this their foule forgery, and then with our iuſt and true anſwer to diſpell thoſe miſts of falſe conceits which God ſuffereth Sathan to caſt before the eyes of poore erring Papiſts, who thinke none ſo cleere ſighted as themſelues, when alas they are indeed like the man who ſaid *he ſaw men walking like trees.*

A Treatiſe, wherein is briefly diſcouered *the foulneſſe and vnlawfulneſſe* of Popiſh purging of Autors: with anſwer *to what can be ſaid in defence of it.*

To my beloued Countreymen *the ſeduced Papiſts of England.*

BRethren (for in ſome ſence I may, and in the beſt ſence I wiſh I might ſo call you) be pleaſed to heare him a little who ſpeakes to you out of the loue of his heart, and ſinceritie of his ſoule: Many of you are graced of God with good gifts, and for them are loued and honored of vs; ſome of you are adorned with learning, ſome with wiſedome, ſome with valour, ſome with mildneſſe and courteſie of nature, ſome with care to deale iuſtly in the world, ſome with great deuotion in your kind: for all theſe we loue and pittie you: and the ſoule of many a Proteſtant doth ſigh and mourne: and (as the Prophet ſaith) *their eye doth weepe in ſecret* for your ſinnes, for your error, and for your ſuperſtition, wherein you are kept blindfolded by the hypocriſie and fraud of your deceitfull leaders. Our State is ſparing to commaund, our Iudges and Magiſtrates ſparing to execute ſuch lawes which would be as bitter to your bodies, and as heauie to your ſtates, as the danger of your deeds and doctrines do deſerue. And why is it? becauſe they feare your power, your force, your number? Is it becauſe they approue in their hearts your lawes and religion? There are that buz theſe tales into your eares, and feed you with theſe fancies both in words and writings: but be-

leeue

leeue them not; the end wil proue that they misleade you. Assure your selues your Religion deserues not to be allowed, your power needs not to be feared. If our Religion were according to our power, you might more feare vs: and if your power were according to your Religion, we might well feare you. But here is the difference, we haue a Religion that restraines our power, and you haue one that inlargeth yours: ours tyeth our hands, yours lets you loose and sets you at liberty: ours tels vs we may not murder nor massacre, poison, stab, nor blow vp heretiks, nor any way touch their liues, but in open war, or course of iustice. Yours teacheth, you may, and so too many of you haue practised: for this we blame you something, your teachers more, and your Religion most of all. I haue said all this but to let you see that this conniuence of our State, and suspension of some lawes, proceeds not from any feare of your powers (which we contemne) nor from any liking to your Religion, the best of whose grounds are disputable, and the worst intollerable: but partly for the honour of our owne Religion (whose badge is mercie, peace, patience and compassion) and principally that you may haue time and meanes to looke about you and saue your soules; which if our royall *Dauid* and many of his *Mighties* valued not at more then their owne bodily safeties, assuredly you could neuer haue so long time to lay your plots, and bring them so neare the execution as you haue done. But consider how oft you haue assayed and bene preuented, longed and bene vnsatisfied, hoped and bene frustrated; how often plotted and bene defeated; how oft haue your deceiuers told you, now is the time of your restitution, when it proued the houre of your desolation? how oft haue they made you instruments of your owne misery, and our admiration? Thus your plots and Gods prouidence, your crueltie and our clemencie are manifest to all the worlds wonder, and yet your liues are spared, and your saluations desired. Oh therefore look about you, consider what you haue done, and what you receiue; how much hurt, and how slender punishment. Looke vp to the *highest King*, let his long suffering draw you to repen-

tance, else know you do but heape vp wrath against the day of wrath. And abuse not the mercie of your *gracious Soueraigne* (testified in so many princely proclamations) least you turne the edge of his sword against you, which all this while is not sheathed, but in whetting, to be the sharper against it strike: be aduised (by him who neuer reioyced in the bloud of the vilest bloudsucker of your profession) not to prouoke his *iustice* against you, who holds *mercie* the most precious pearle in his crowne. Rowze not vp the sleeping Lion; if you do, be sure that when he roareth he will make all the wilde beasts tremble in this forrest of England: yea those Romish Iesuites your deceiuers, lurking in their corners and priuie passages like wolues and foxes in their dens, shall quake to heare the roaring crie of his prouoked iustice, whose many and mercifull warnings they haue so scornfully contemned. You see the *King of Kings* desires not the damnation of your soules, seeing he giues you time and meanes; not *our Christian King* the life of your bodies, seeing vnder God he giues you leaue to enioy that life which we for lesse causes should forfeit if we liued where your State beares rule. Open your eyes therefore, and be no longer blindfolded: let the crueltie of your Inquisition, maintained by the Pope himselfe, giue you cause to suspect that that Religion proceeds not from the God of peace and loue. Know you not that there a man is rackt and tortured for matter of meere conscience, and to confesse against himselfe? Know ye not that men are there more hardly vsed for their conscience onely then in England for the higheſt treasons? Let the dangerous positions which your Religion maintaines, giue you cause to suspect that it proceeds not from God, who commaunds all obedience to good, and at least all patience and long suffering euen to euill or hereticall Kings. Know ye not that almost all your approued Doctors make it lawful for the Pope to excommunicate a Protestant King; and when he is so, then for his owne subiects to rise against him and depose him? Know ye not that one of your principall Doctors saith and proueth, that it is not his opinion, but the doctrine of your Catholike faith, and

Reginaldus in suo Rosſ. pag. 555. & 556.

that

that doctrine which is concluded by the Pope and Councels, and therefore which euery Catholike is bound to beleeue? If you know it not, open now your eyes, and behold what that is which hath bene thrust vpon you vnder the faire shew of *Catholike Religion*. Further, know ye not that your doctrines of æquiuocation, and reseruation, and other secret conditions and euasions from lawfull promises and solemne oathes, make your religion suspected, not to proceed from the God of truth? These trickes you heare are practised but by some, but it is the general doctrine of your schools. But it is most lamentable of all to see you daily deceiued in those things which come within the compasse of your owne senses, if you would but vse the reason of a man, and not subiect your selues to be hoodwinkt & caried vp & down at other mens deuotions. You are taught to worship a relike, a bone, a naile, a peece of wood, or something else, you care not how great honor you giue it, and yet when all is done *You haue worshipt you know not what*. You are taught to worship a crosse of that wood whereō Christ died with the worship due to God himselfe, *and you alas do it; then if that be not so, but a common peece of wood, haue you not by your owne confessions giuen Gods worship to a peece of wood? for though it be of the same wood, yet we know it is Idolatrie; but if it be not, then your selues must needs confesse it: and may not they deceiue you in that, which haue deceiued the world with the heads of Saint Iohn Baptist, with more then twentie nailes that were in Christs bodie? And as for the relikes which at this day they make the world to worship, they dare not venture their liues to ours that they are in truth that which they are said to be. I am one of others, who hereby make it known to ỹ world, we wil venture our liues to as many Priests of Rome, that many of their relikes shall be found false cousining tricks: let the condition be taken, and true search be made, and we will performe it. And to conclude, you are made to beleeue (deare countreymen) that our Religion is a noueltie, and began with *Luther*, and that he had none of his mind in the world when he first reuolted. Now when our men by searching into the Authors of

Iohn 4.

* Iob. de combis compend. cap. de dulia & latria. Aquinas sum. par. 3. quæst. 25. art 4. Gretserus de cruce, tom. 1. lib. 1. cap. 49. fit. Greg. de Valentia. Iac. de Graffys. Chrysostom. à visitatione, cum alijs.

those times did find that the learned and conscionable Papists held with Luther in all substantiall and fundamentall points, then the crafte court of Rome (after long deuice how to preuent that mischiefe) concluded at last that all particular writers are but children of the Church, that their iudgements must be subiected to their mothers the Church, that therefore if any where they haue spoken amisse, it is reason they be corrected. Hereupon in a monstrous presumption and iniurie that crieth to heauen, they haue corrupted all the Authors of this last two hundred yeares, yea and razed the records of higher antiquitie reaching vp to some that liued 500. and 800. yeares ago, taking out words and whole sentences, adding to, and altering at their pleasure in some one booke foure or fiue hundred places, and then you good soules haue a booke so gelded, and clipped, and chopped, thrust vpon you as the Authors owne booke, who if he liued would refuse it as none of his. Thus is the truth suppressed, God himselfe dishonored, the Authors wronged, our cause preiudiced, the world abused, and you poore soules cousined and deceiued with their foule falsifications. In ciuill matters you would think him an ill man, and to deale by ill meanes, who can proue any thing, and make men affirme what he list: what then may be said of the Romish Church, who is able to make men say contrary when they are dead to that they did when they were aliue? and who haue all mens bookes in their power to alter as it pleaseth them? May not these men proue what they list? and is it likely these men or their causes shal euer want witnesses? Will you take a taste or two?

[a] I meane old in regard of the Iesuits, who now cary all before thē, for he was in the eare when they were in the blade.

Ferus an old[a] and famous writer of yours, in his Exposition on the first Epistle of Saint Iohn, chap. 2.

In matter of Iustification faith thus:

True Ferus. *Christi iustitia est nostra iustificatio:* Christs righteousnes is our iustification. } What could Luther say more?

But new Ferus as they haue purged him, faith thus:

New Ferus. *Christi iustitia est nostra iustificationis* causa meritoria: Christs righteousnesse is the meritorious cause of our iustification.

Oh

Oh intolerable iniurie, not to vs, not to our cauſe, not the Autor ſo much as to the merits of Ieſus Chriſt: to his iudgement we leaue it, and glorifie his name that he hath vouchſafed to diſcouer this vnto vs.

Take one example more.

In the matter of traditions, ibid. cap. 2. he ſaith: True Ferus.

Scriptura ſacra data eſt nobis ceu certa quadam regula Chriſtiana doctrina.
The holy Scripture is giuen vs as a ſure and certaine rule of Chriſtian faith.
} Could Caluine ſpeake more plainly?

But what ſaith new Ferus ſince he came from Rome, and talked with Gregorie the 13. New Ferus.

Scriptura ſacra & Traditio nobis data ſunt ceu certa quadam regula Chriſtiana doctrina.
The holy Scripture *and tradition* are giuen to vs as ſure rules of Chriſtian doctrine.
} The word *tradition* is foiſted in.

Thus muſt the glorie of the ſacred Scriptures be obſcured, and thus muſt the writings of men be toſſed vp and downe as they pleaſe. What a court is that where the records are daily razed, and depoſitions of witneſſes altered at the officers pleaſures? Then what a Court is that of Rome, and what goodneſſe or iuſtice can be expected thence where the witneſſes and records of the world are thus razed? And thus hath their *Index expurgatorius* vſed almoſt all the bookes in the world. Now (beloued countrimen) what can be ſaid to this? what can you ſay for your vnworthy mother of Rome, to couer this her ſhame which now all the world hath eſpied? or what can ſhe ſay for her ſelfe, that ſentence be not giuen againſt her, as the grand forger and corrupter, and falſifier of records, and the peruerter of truth? Say euen what ye can in excuſe or defence of her dealing in this point, and ſee if I cannot take it all away. And though I be vnworthy and vnfit to ſtand as Attorney generall for ſo many learned men and worthy writers as are wronged in this caſe: yet I truſt ſo much to the goodneſſe of the cauſe, as I dare vndertake the burthen of their defence, and to anſwer what euer can be ſaid in excuſe of this hainous forgerie.

What?

What? will ye ſay (as I haue heard ſome of your ſect affirme) that ſurely this *Index Expurgatorius* was neuer their doing, but ſome deuice of *Iunius*, or *Caluin*, or *Beza* to diſgrace your Religion? I anſwer, then beleeue vs not, inaſmuch as that of *Belgia* is ſet forth by *Iunius*, and that of *Toledo* by *Du Pleſſis*; but aske your owne men that are learned, and they will not denie it; or rather beleeue your owne ſenſes, let your eyes be your iudge: the *Index Expurgatorius* is but the commaunding law or directing rule, but looke at the practiſe, compare any booke (cenſured by that Index) printed afore the Index, with the ſame reprinted in any popiſh ſtate, and then you will find I haue told you the truth. And for your further aſſurance, I haue here produced into the worlds view, *Ferus* vpon Saint Iohns Goſpell, and his firſt Epiſtle printed and purged at Rome 1577. and compared it with the old one printed twentie yeares afore it, and I dare ſay it is corrupted in aboue fiue hundred places: then you ſee the deed is euident and cannot be denied.

But you wil ſay, there was no ſuch thing done at Rome, it was done by ſome Caluiniſt or Lutheran, and fathered vpon the Pope, it was printed in ſome Proteſtant towne, and in hatred of the Romiſh Church is ſaid to be printed at Rome. It is good reaſon we giue good ſatisfactiō in this point, the rather becauſe we know ſuch trickes are often put vpon the world, to print a booke in one place, and publiſh it vnder the name of another: and we wiſh that you ſent vs not many, ſeeming as though they came from Doway, Antwerpe or Roane, whenas indeed they are printed nearer hand vs. But to giue you full anſwer for our diſcharge in this point, I anſwer, that if you aske your great Ieſuit *Antonius Poſſeuinus*, he (who takes on him to be the cenſor or director of all men) in his *Bibliotheca ſelecta, tom.* 1 *lib.* 2. *cap.* 79. will tell you, that *Ferus* vpon Geneſis, Matthew, Iohn, and Iohns Epiſtle, was corrected, purged and printed in Rome; for aduiſing ſtudents to reade *Ferus* his commentaries amongſt others, his words are theſe:

Legat Iohannem Ferum, ſed eum qui Romæ emendatus & expurgatus eſt.

Alſo

Alſo *Gregorius Capuccinus* the Inquiſitor and Cenſor of bookes in Naples, in his *Enchiridio Eccleſiaſtico, pag.* 107. confeſſeth as much: his words are:

Iohannis Feri Commentariorum in Matthæum & Iohannem, reformatio fuit facta in Curia Romana, & edita Romæ 1577.

Ferus vpon *Matthew* and *Iohn* were reformed (he meant deformed) in the Court of Rome, and printed at Rome 1577.

Thus you ſee we are diſcharged from this ſuſpition by two witneſſes of your owne, and I muſt confeſſe I had not knowne of any parts of *Ferus* thus put out and gelded at Rome, but from theſe two authors; vpon which intelligence I made meanes for them, and haue them both from Rome.

What will you ſay then? It may be you will reply and ſay, that this Author and others were corrupted by vs or ſome of our ſide, and the Romiſh Church hath now but reſtored them to their firſt and true ſtate: which if it be ſo, then we are the forgers and corrupters, and the Romiſh State the honeſt dealers in this caſe. And to augment this ſuſpition, you will ſay that the old copie which I bring for the true *Ferus* is printed at *Antwerpe* in 1556. and that *Antwerpe* about thoſe times was of our Religion, or at leaſt had many Proteſtants, and diuers Proteſtant Churches in it, therefore it is likely it was by them corruptly printed, and is now reſtored by the faithfull diligence of the Pope and his followers.

I anſwer: If this ſuſpition cannot be clearely wiped away, we are content to be called the corrupters, and to diſcharge Rome and the Pope for euer from that imputation: therfore I anſwer: firſt, howſoeuer many Proteſtants were about thoſe times in *Antwerpe*, or the whole ſtate ſometimes were Proteſtants, yet it is out of all doubt at that time they were not, as appeares, in that King *Philip* the laſt giues a priuiledge in that yeare of 1556 to *Martinus Nutius*, citizen & Printer there, to print this booke; and withall giues ſpeciall allowance of the booke, as containing nothing but Catholike doctrine: and this is that copie which is now thus purged and altered at *Rome*: but to ſatisfie you better, heare the words themſelues:

Vide Feri comment. in Iohan. edit. Antuerp. 1556. in 8°. in initio.

Inuictissimi Regis nostri Philippi priuilegio cautum est, nequis alium praeter Martinum Nutium imprimat enarrationes Iohannis Feri in Euangelium Iohannis: nam suae Maiestati patuit, librum esse omnino vtilem, & nihil continere quod pias aures merito offendere posset: quod testatus est reuerendus Dominus Andreas Vander Rist, Theologus insignis, & Canonicus Antuerpiensis, ad librorum visitationem deputatus. Qui contra fecerit, poena mulctabitur, expressa in literis Antuerpiae à Regia Maiestate concessis in Febru. 1556.

The mightie King *Philip* hath granted priuiledge to *Martin Nutius* that none but he shall print *Ferus* his exposition of S^t. *Iohn*: for it is made apparant to his Maiestie that the booke is exceeding profitable, and containes nothing that iustly may offend Christian eares: the truth whereof is testified by the reuerend *Andreas Vander Rist*, a famous Diuine, and Canon of *Antwerpe*, and the censor or visitator appointed to ouerlooke and allow bookes before they be printed. He that doth otherwise shall be fined as is expressed in the Kings letters dated at *Antwerpe* in Febr. 1556.

By this priuiledge of King *Philip* it appeares, first that *Antwerpe* was not then of our Religion: secondly, that this booke was allowed to be printed in the Popish Church: thirdly, that it past with publike allowance, and speciall commendation. And here obserue (I pray you) the vncertaintie and vnstayednes of your Romish leaders. This booke (in an. 1556.) *is a profitable booke, and containes nothing that may iustly offend an honest Papists eares:* and so it is printed. But in 1577. this booke is an ill and a scandalous book, and hath fiue hundred place[illegible] least that will so offend their Popish eares, that they must [illegible]e put out or purged, and so it is printed. See what an alteration twentie yeares can breed in your religion. I thought there had bene nothing but consent, and vnitie, and vnanimitie amongst you.

Vide Feri com. in Iohan. edit. Antuerp. 1565. in 8° in initio.

To conclude, the same priuiledge is renewed in 1565. (nine yeares after) to the widow and heires of the sam[illegible] *Nutius*, and the like allowance giuen to the booke againe: [illegible]ereupon it was then reprinted as afore without the least alteration at *Antwerpe*.

werpe. But see what alteration followed in twelue yeares after at Rome. Secondly, to take away all obiections, and to preuent all cauils that can be imagined, I answer further, that it is impossible this impression of *Ferus* should be corrupted by vs, for it agreeth with at least seuen impressions more, made at seuerall times in diuers cities, all of them popish, and so popish as in some of them there neuer was toleration of our Religion. And for your full satisfaction I will set downe the particulars.

1. *Ferus in Iohannem. Parisijs* 1555. 8°. *per Hieron. de Marnet.*
2. (is this we speake of) *Antuerpiæ* 1556. 8°. *apud Nutium.*
3. *Ferus in Iohan. Paris.* 1556. 8°. *apud Audoenum Paruum.*
4. *Ferus in Iohan. Lugduni* 1559. 8°. *per Iacobum de Millis.*
5. *Ferus in Iohan. Louanij* 1559. *fol. per Seruatium Sessenum.*
6. *Ferus in Iohan. Moguntiæ* 1559. *fol. apud Franc. Behem.*
7. *Ferus in Iohan. Parisijs* 1563. 8°. *per Gabrielem Buon.*
8. *Ferus in Iohan. Antuerpiæ* 1565. 8°. *apud heredes Nutij.*

Here you see besides my copie which I haue here compared with that of *Rome*, here be seuen more, one more at *Antwerpe*, three at *Paris*, one at *Lions*, one at *Louaine*, one at *Mentz*, all popish cities, and yet all agreeing with this without any alteration: and if some Protestants haue bene sometimes tolerated in *Paris* and in *Lions*, yet in *Louaine* and *Mentz* there were none. Suppose therefore we had corrupted this copie which I follow, yet how is it possible we should corrupt them of *Paris*, that of *Lions*, but especially that of *Louaine* or of *Mentz*. Seeing therefore we haue eight to one, namely eight impressions, all agreeing together, *yet made in seuerall cities*, or at seuerall times, and all differing from this of *Rome* in the same points and places, and were all afore that of *Rome*, the first, two and twentie yeares, and the last, twelue; it followeth necessarily that it is not possible to be corrupted by the Protestants, but apparant to be corrupted by the Court of *Rome*.

If you obiect that the eldest of these was that of *Paris* in 1555. and it may be that was corrupted by some heretikes in *France*, and so being published, all these other seuen did follow that corrupted copie. I then answer, it is not possible

that *Louaine* being wholy popiſh, and impoſſible altogether that *Mentz*, where *Ferus* preached and wrote this booke, either could or would be deceiued with a copie corrupted by the Proteſtants. And further, this impreſſion of mine made at *Antwerpe* a yeare after, was not taken carelesly out of the *Paris* copie, but as you may ſee in King *Philips* priuiledge (as afore) it was diligently peruſed by learned Papiſts, and afterwards publikely allowed as a good and profitable booke, and containing nothing that might iuſtly offend the eares of any godly Papiſt. Therefore ſtill my concluſion ſtands vnſhaken, that our copie here is true *Ferus*, and that of *Rome* is corrupted. Now my deare countrimen, as I haue taken paines to compare together theſe nine copies, and find eight of them agreeing all in one, (Printers faults excepted) and this from *Rome* differing from them all in fiue hundred places: ſo I deſire you to take paines to reade this (being vndertaken principally for your ſake) and hauing read it, weigh it in the ballance of reaſon and a good conſcience.

And now that you ſee it apparant there was ſuch a writer, that he was a popiſh writer, that his bookes are ſet forth at *Rome* of a new faſhion, and that he was truly printed afore, and is now at *Rome* corrupted: what can you ſtand vpon further? It may be you will ſay, that this proceeds from the fierie ſpirits of the cenſorious Ieſuits, whoſe preſumption and dominering courſes you all know, and ſome miſlike as wel as we: or ſome proud and arrogant Dominican Inquiſitors haue plaid this bold part with mens writings after their death: but that aſſuredly the church would neuer do this, and the particular facts of ſome men may not be layd as an imputation to the religion and whole State. You ſay well, and I confeſſe with you:

Non audet Stigius Pluto tentare quod audet
Effrænis Monachus, vel Ieſuita nequam.

But you muſt know, had theſe bene the deeds of ſome few proud Ieſuits, or other like, we would neuer haue enlarged the blame paſt the perſons offending: but (alas) this is the deed of your Popes and popiſh Princes, and conſequently of the popiſh

State

State and Church. If you say that your Church is a Councell, and not the Pope and his Cardinals; I answer, your Councell of *Trent* is the mother of this mischiefe, she layd this egge, and the Pope hatcht it. For thus saith the Pope:

Sacra Synodus Tridentina pestilentem noxiorum librorum copiam quæ plus nimio excreuerat, coercere & auferre cupiens, primum quidem doctissimos aliquot viros delegit qui de tota ea re cognoscerent & deliberarent: deinde verò cum ij in negotio illo non parùm progressi essent, iustis de causis eadem Synodus permota, ad ipsam Apostolicam sedem integram rem deferendam statuit: itaque Pius Papa quartus Indicem promulgauit & regulas constituit: Sixtus quartus illustrauit, multaq; adiecit. Nos autem ea omnia & singula autoritate Apostolica tenore præsentium confirmamus, & ab omnibus obseruari mandamus, &c. *Clemens oct. in bulla sua præfixa Indic. lib. prohib. 97.*

The holy Councell of *Trent* desiring to expell and abolish the pestilent aboundance of impious bookes, (which was growne to too exceeding greatnesse) did first chuse certaine very learned men to enquire and consider of the whole matter: who when they had proceeded very well in this designement, the said Councell (vpon iust causes) decreed to commit the whole and entire businesse vnto the Sea Apostolike: whereupon *Pius* the fourth Pope, set foorth the Index, and constituted rules, which *Xystus* the fourth hath explaned, and added many things. All and euery one of which, we by the authoritie Apostolike, and by the tenor of these presents do confirme, and commaund all men to keepe and obserue, &c.

Thus you see it is the publike deede of your Councels and Popes: and for your better satisfaction I will set you downe briefly the rules to this purpose, agreed vpon in that Councell, and confirmed afterwards by diuers Popes.

Hæreticorum libri, vt Lutheri, Zuinglij, Caluini, & his similium, cuiuscunque nominis, tituli, aut argumenti existant, omninò prohibentur. *Regula 2. in Concil. Tridin. & Indice Rom. Clem. octaui.*

The bookes of heretikes, as *Luther*, *Caluine*, *Zuinglius*, and others like to these, vnder what name, title or argument soeuer they be extant, are altogether prohibited.

Regula 3. ibid. *Iunij & similium versiones veteris Testamenti, iudicio Episcopi viris doctis concedi poterunt modo iis vtantur tanquam elucidationibus vulgatæ Editionis, non autem tanquam sacro Textui: at Bezæ similiumq; versiones noui Testamenti nemini concedantur. Annotationes autem huiusmodi permissis versionibus, vel etiam vulgatæ editioni annexæ, non nisi expunctis locis suspectis per Vniuersitatem aliquam Catholicam, aut Inquisitionem generalem permittantur.*

Iunius and other like Translations of the old Testament, at the iudgement of the Bishop may be graunted to the learned, so that they be vsed as explanations of the vulgar Edition, and not as the holy Text it selfe. But let *Bezaes* Translation of the new Testament, and such like, be granted vnto no man. And as for the notes added to such Translations, or to the vulgar Edition, let them not be permitted, vnlesse all the suspected places be taken out by some Catholike Vniuersitie, or a generall Inquisition.

Regula 4 ibid. *Periculosum est Biblia vulgari lingua passim sine discrimine permitti: ergo Episcopus aut Inquisitor cum consilio Parochi aut Confessoris, Bibliorum in vulgarem linguam à Catholicis versorum lectionem, quibus visum fuerit, concedant: qui hanc facultatem in scriptis habeant. Qui absq; tali facultate ea legere aut habere præsumpserit, (nisi priùs Biblijs Ordinario redditis) peccatorum absolutionem percipere non possit: Bibliopolæ verò, prædictam facultatem non habenti, huiusmodi Biblia vendant, nec aliquo modo concedant sub pœna amissionis librorum, aliisq; pœnis ab Episcopo infligendis. Regulares autem non nisi facultate à Prælatis suis habita ea legere aut emere possint.*

It is dangerous to permit the Bible in the vulgar tongue, wheresoeuer without respect: therefore let the Bishop, or Inquisitor, with the counsell of the Vicar, or Confessor, grant the reading of the Bible in the vulgar tong, (of a Catholike translation) to such as to them seemeth good. All which readers shall haue their licence in writing. Who so readeth the Bible or keepeth it without this licence, cannot be absolued from sinne, vnlesse he first deliuer it vnto his Ordinarie. Let no Bookeseller sell such Bibles, or any way grant them, vnto any one hauing not

not this licence, vpon paine of forfeiting all the bookes, and other penalties to be impoſed by the Biſhop. Neither may religious men or women buy or reade theſe Bibles, without licence had from their ſuperiors.

Lexica, Concordantiæ, Apophthegmata, Loci communes, & ſimilia, niſi ſublatis his quæ expurgatione indigeant, ne permittantur. Regula 5. ibid.

Let no Lexicons, Concordances, Apophthegms, Common-places, or ſuch like, be permitted, vnleſſe they be firſt purged of all ſuch things as are inconuenient.

Libri de controuerſiis vulgari idiomate non paſſim permittantur ſed ijs idem ordo ſeruetur, qui de Bibliis vulgari lingua ſcriptis ſuprà ſtatuitur. Regula 6. ibid.

Let not bookes of controuerſie in the vulgar toung be ſuffered all abroad, but onely after the ſame order which is ſet downe before, concerning the Bible in the vulgar tongue.

Libri vbicunque ſcripti, (licèt Catholici, & ab Authoribus Catholicis) ſi nonnulla contineant quæ ſine delectu ab omnibus legi non expedit, prohibita ſunt, donec emendentur: & libri illi quorum argumentum principale bonum eſt, quibus tamen obiter aliqua inſerta ſunt quæ ad hæreſin ſpectant, niſi expurgati, ne concedantur, & poſthac niſi ſic expurgati & emendati, ne excudantur. Regula 6 & 8. ibid.

All bookes whereſoeuer written, (though Catholike, and by Catholike Authors) are forbidden, vntill they be corrected, if they containe any thing which is not fit for all mens reading indifferently: and thoſe bookes whoſe principall argument is good, and yet haue ſome things briefly ſet downe in the which tend vnto hereſie, are not to be tolerated, if vnpurged; nor afterward to be printed, but ſo purged and corrected.

Nullus liber imprimatur, niſi prius per aliquos à Papa aut Epiſcopo loci deputatos examinatus, approbetur: nec vulgentur manuſcripti, niſi ſimiliter approbati. Regula 10. ibi.

Let no booke be printed vnleſſe firſt it be by the Popes deputies, or the deputies of the Biſhop of that place, examined, and approued: neither let any manuſcripts be publiſhed, but with ſuch approbation.

In ſingulis ciuitatibus & Diœceſibus, domus vel loci vbi ars impreſſoria Ibid. reg. 10. art. 60.

preſſoria exercetur, & Bibliotheca librorum venalium ſæpius viſitentur ab Epiſcopi Vicario, atque etiam ab Inquiſitore, vt nihil eorum quæ prohibentur, aut imprimatur, aut vendatur, aut habeatur.

In euery Citie and Dioceſſe let all Printing-houſes, and Libraries of ſalable bookes be often viſited by the Biſhops Deputie, and the Inquiſitor, that no prohibited Worke be printed, ſold, or kept.

Ibid. art. 7. *Omnes Librarij & quicunque librorum venditores, habeant in ſuis Bibliothecis Indicem librorum venalium quos habent, cum ſubſcriptione dictarum perſonarum, nec alios libros habeant, aut vendant, aut quacunque ratione tradant, ſine licentia eorundem deputandorum, ſub pœna amiſſionis librorum, & pœnis aliis, arbitrio Epiſcoporum aut Inquiſitorum imponendis.*

Let all and euery Bookeſeller haue in their ſhops a table of all the ſalable books that they haue, ſubſcribed by the aforeſaid Officers, neither let them haue, ſell, or any way giue out any other bookes, without the licence of the ſaid Officers, vpon paine of forfeiture of the bookes, and other penalties to be impoſed by the Biſhops or Inquiſitors.

Ibid. art. 9. *Nemo audeat librum, quem ipſe vel alius in ciuitatem introduxit, alicui legendum tradere, vel aliqua ratione alienare aut commodare niſi oſtenſo prius libro & habita licentia à perſonis (vt antea) deputandis.*

Let no man dare to ſhew any booke which he or another hath brought into the Citie, nor any way to alienate or lend it, vntill firſt he haue ſhewed it to the foreſaid Officers, and haue their licence for it.

Ibid. art. 10. *Hæredes aut executores voluntatum, libros à defuncto relictos, ſiue eorum Indicem iiſdem perſonis deputandis (vt ſupra) offerant & ab iis licentiam obtineant, priuſquam eis vtantur, aut in alios quacunque ratione eos tranſferant.*

Let all heires and executors ſhew the bookes left by the dead, or a Catalogue of them vnto the ſaid Officers, and obtaine their licence before they vſe, or tranſport them any way, or to any others.

Patres

Patres illi deputati plenam habeant poteſtatem libros examinandi, expurgandi, aut aliis expurgandos tradendi, & conditiones ſub quibus rurſus excudentur, concedendi, & quicquid illos ſtatuiſſe conſtiterit, tam Bibliopolæ quàm cæteri obſeruent: liberum tamen ſit Epiſcopis & Inquiſitoribus, libros etiam his permiſſos prohibere, ſi hoc in Prouincijs ſuis expedire iudicauerint. Ibid. art. 11.

Let the appointed fathers haue ful power to examine, purge, or deliuer to others to purge ſuch bookes, and to grant the conditions vnder which they may be reprinted, and whatſoeuer is knowne to be their decree, aſwell Bookſellers, as others ſhall obſerue. But it ſhall be free for Biſhops to prohibite ſuch bookes as they permit, if they thinke it expedient in their prouinces.

Nomina cùm librorũ qui iam à patribus deputatis purgati ſunt, tum ipſorum expurgatorum, ipſorum Secretarius Notario Inquiſitionis Romanæ iuſſu Papæ tradidit. Ibid. art. 13.

Their Secretarie by the Popes commaund did deliuer to the Notarie of the Romiſh Inquiſition, both the names of ſuch bookes as the ſaid appointed fathers haue purged, and alſo the names of the purgers themſelues.

Omnibus fidelibus præcipitur, ne quis audeat contra harum regularum præſcriptum libros aliquos legere aut habere, qui ſecùs fecerit, ſtatim in Excommunicationis ſententiam incurrat. Ibid. art. 14.

All faithfull people are commaunded, that none preſume to keepe or reade any bookes contrarie to the præſcription of theſe rules: who ſo doth otherwiſe, ſhall foorthwith incurre the ſentence of Excommunication.

Thus you ſee what ſtrict and ſtrange courſes are taken to keepe you from ſeeing into the records and monuments of the world: thus are they afraid leſt you ſhould know too much, and thereby be able to diſcerne how they abuſe your ſimplicitie: yet all this is but for bookes that are paſt. But now becauſe there may be as much or more daunger in the bookes that hereafter may come foorth, therefore theſe prouident maſters of your State haue foreſeene and preuented, that in theſe orders & acts enſuing, tranſcripted word for word out of their own records.

In Instruct. circa libros prohibit. & expurg. *Ad fidei Catholicæ conservationem non satis est libros iam damnatos cognoscere, nisi illud etiam caueatur, ne vel ijdem vel similes libri pullulent & propagentur. Vt igitur quicunque posthac vel veteres vel noui libri edentur, puri & incontaminati existant, capitibus infra positis sancitur & statuitur quæ in posterum ab Episcopis & Inquisitoribus in interdictione, à correctoribus in expurgatione, & à Typographis in impressione, inuiolatè sunt obseruanda.*

To the preseruation of our Catholike faith, it is not sufficient to know the bookes already condemned, vnlesse heed be taken that neither the same nor such like do come forth and be spread abroad againe. Therfore that all bookes old or new hereafter to come forth, be pure and vncorrupted, in the subsequent chapters it is decreed and established, what things ought inuiolably to be obserued hereafter of the Bishops and Inquisitors in their prohibitions, of the correctors in their purgations, and of the Printers in their impressions.

Regule pro { *prohibitione* / *correctione* / *impressione* } *librorum.*

Rules for the { forbidding / correcting / inprinting } of bookes.

1. *Circa prohibitionem seu abolitionem.*

De prohibitione lib. § 1. *Post publicationem huius Indicis, quisque teneatur sub graui pœna eorum arbitratu infligenda, ad Episcopum seu Inquisitorem, descripta sigillatim nomina librorum singulorum infra certum tempus ab ijsdem præscribendum; quos apud se in eodem Indice prohibitos quisque reperiet, deferre, cuiuscunque gradus & conditionis extiterit.*

1. Conceming the forbidding or abolishing of bookes.

Let euery one (after the publishing of this Index) be bound vnder a grand penaltie, to be impoſed at the pleasure of the Bishop or Inquisitor, to bring them the seuerall names of all those bookes which euery one shall find to be forbidden by the same Index: and this let euery one do within a time by them prefixed, of what degree or condition soeuer he be.

Si

Si qui librum vnum aut plures è prohibitis (qui permitti possunt) certa aliqua ex causa potestatem sibi retinendi & legendi fieri ante expurgationem desiderent: concedendæ facultatis, penes Episcopum aut Inquisitorem, Romæ autem penes magistrum sacri palatij ius erit. Qui quidem gratis eam, & scripto manu sua subsignato tribuent, de triennio in triennium renouandam, cauentes inprimis, vt non nisi viris dignis ac pietate & doctrina conspicuis, eiusmodi licentiã largiantur: iis autem inprimis quorum studia Catholicæ Ecclesiæ vsui esse compertum habuerint. Ipsi autem inter legendum quæcunque repererint animaduersione digna, notatis capitibus & foliis significare Episcopo vel Inquisitori teneantur. Ibid. § 2.

If any desire for some certaine cause to haue licence to retaine and reade one or more of these forbidden bookes (which may be permitted) before they be purged, the Bishop or Inquisitor hath power to grant it; and at Rome the master of the holy pallace hath it, who shall grant this licence without any fee, vnder their hands, to be renewed from three yeares to three yeares, hauing especiall care to yeeld it to none but men worthy and famous in learning and godlinesse, and such, whose studies they haue knowne to be of good vse to the Catholike Church. And let them be bound to shew vnto the Bishop or Inquisitor whatsoeuer they in reading shall find note-worthy, specifying chapter and leafe.

Episcopi, Inquisitores, & Vniuersitates, illorum librorum Indicem confici & publicari curent, qui per eorum regna & prouincias hæretica labe infecti vagantur, quacunque lingua conscripti fuerint: & ab eorum lectione seu retentione certis pœnis, earundem prouinciarũ homines arceant. Ad hoc autem exequendum Apostolici Nuncij & Legati, eosdem excitent. Ibid. § 3.

Bishops, Inquisitors, and Vniuersities shal cause an Index to be made & published, of such books as within their prouinces & countries are strowne abroad being infected with hereticall corruptions, in what tong soeuer they be extant: and they shal restraine their countreymen from the reading or reseruing of such bookes by certaine mulcts and penalties. And the Apostolike Nuncios and Legats shall incite them to due execution hereof.

Ibid. § 4. *Nuntij & Legati Apostolici, & in Italiæ Episcopi & Inquisitores, annuatim catalogum librorum illic impressorum, aut prohibitorum, aut purgatione indigentium, ad sanctam sedem Apostolicam transmittant.*

The Nuncios and Legates Apostolike, and in Italy the Bishops and Inquisitors, shall send vnto the holy sea Apostolike a catalogue of all the bookes there printed yearely, either forbidden, or which need purging.

Ibid. § 5. *Episcopi & Inquisitores, eorumq; Deputati, vbicunque penes se habeant singularium nationum Indices librorum apud illos damnatorum & prohibitorum, vt prospiciant facilius, an a sua iurisdictionis terri, eosdem recognitos vel arcere, vel retinere debeant.*

Bishops, Inquisitors, and their deputies whereseuer, shall haue in their custody the Indices of the forbidden bookes of euery nation, that they may the more easily prouide and foresee, whether they ought to permit them in their owne prouinces being corrected, or to expell them.

2. *Circa librorum expurgationem & correctionem.*

In Instruct. circa libr. correct. § 1. *Habeant Episcopi & Inquisitores facultatem, vel per seipsos vel per alios eruditione & pietate insignes, quoscunque libros expurgandi etiam in locis exemptis: emendatione autem confecta, votatis, capitibus, paragraphis, & foliis, manu expurgatorum subscripta, Episcopis & Inquisitoribus tradita, & ab ipsis approbata, liber permittatur.*

2. Concerning the purging and correcting of bookes.

Let Bishops and Inquisitors haue power to purge all books, euen in places exempt and priuiledged, either by themselues, or other learned and godly men: which correction being finished, the chapters, paragraphs and pages noted, and the purgers hand subscribed, and it so deliuered to the Bishops and Inquisitors, and of them approued, let the booke be permitted.

Ibid. § 2. *Expurgatores sint tres, nisi forte considerato genere libri aut eruditione designatorum plures vel pauciores indicentur expedire: qui autem hoc negotium susceperit, circumspicere omnia & attentè notare debet, non solum quæ in cursu operis manifestè se offerunt, sed si quæ in scholijs, in summarijs, in marginibus, in Indicibus librorum, in Præfatio-*

fationibus, aut in Epistolis Dedicatorijs tanquam in insidijs delitescunt. Quæ autem correctione atque expurgatione indigent hæc sunt.

Let there be three correctors, vnlesse perhaps the kind of the book, or the learning of the appointed being considered do require more or fewer: and he that vndertaketh this taske ought attentiuely to peruse euery thing, and not onely such things as offer themselues manifestly in the course of the worke, but also if any thing lie hid in the glosses, summaries, margents, or Indices of the bookes, or in the Prefaces, or Epistles Dedicatories, as in ambushes: and such things as do require correction and purgation, are these:

1. *Propositiones hæretica, erronea, hæresin sapientes, piarum aurium offensiua, temeraria, schismatica, seditiosa, blasphema.*
2. *Quæ contra sacramentorum ritus & ceremonias, contraq; receptum vsum & consuetudinem Romanæ Ecclesiæ nouitatem aliquam inducunt.*
3. *Prophanæ nouitates vocum ab hæreticis excogitatæ & ad fallendum introductæ.*
4. *Verba dubia & ambigua, quæ legentium animos à recto Catholicoq; sensu ad nefarias opiniones adducere possunt.*
5. *Verba sacræ Scripturæ non fideliter prolata, vel à prauis hæreticorum versionibus deprompta, nisi aduersus eosdem hæreticos proferantur.*
6. *Expungi etiam oportet verba Scripturæ sacræ, quæcunque ad prophanum vsum accõmodantur, aut ad sensum detorquẽtur abhorrentem à Catholicorum Patrum & Doctorũ vnanimi sententia.*
7. *Item epitheta honorifica & omnia in laudẽ hæreticorũ deleantur.*
8. *Item quæ famæ proximorum & præsertim Ecclesiasticorum & Principum detrahunt.*
9. *Expurganda sunt etiam propositiones quæ sunt contra libertatem, immunitatem, & iurisdictionem Ecclesiasticam.*
10. *Item quæ ex Gentilium placitis moribus & exemplis, tyrannicam politiam fouent, & quam falsò vocant rationem status ab Euangelica & Christiana lege abhorrentem inducunt, deleantur.*
11. *Explodantur exempla quæ Ecclesiasticorum ritus, Religionum ordines, statum, dignitatem ac personas ledunt & violant.*

1. Hereticall propoſitions, erronious, ſmelling of hereſie, offenſiue to godly eares, raſh, ſchiſmaticall, ſeditious, and blaſphemous.
2. Such as bring in any noueltie againſt the rites and ceremonies of the Sacraments, and againſt the receiued vſe and cuſtome of the Romaine Church.
3. Prophane nouelties of words, inuented and brought in by Heretikes to deceiue.
4. Doubtfull and ambiguous words, which may draw the readers minds from the true and Catholike ſence vnto wicked opinions.
5. Words of holy Scripture not truly pronounced, or taken out of falſe heretical tranſlatiõs, vnleſſe they be vſed againſt the ſaid heretikes.
6. Alſo all words of holy Scripture muſt be put out which are applied to a prophane vſe, or wreſted to a ſenſe erring from the vniforme opinion of Catholike Fathers and Doctors.
7. Alſo all honorable Epithets, and what euer elſe in prayſe of heretikes muſt be razed out.
8. Alſo all ſuch things as detract from the good name of our neighbours, chiefly Churchmen and Princes.
9. Alſo all propoſitions muſt be purged which ſound againſt the immunitie, libertie, and iuriſdiction of the Church.
10. Alſo put out all things which out of heathen opinions, cuſtomes and examples, do nouriſh tyrannicall policie, and bring in a falſely called forme of ſtate, diſagreeing from the Euangelicall and Chriſtian law.
11. Let all examples be caſt out which do impaire and violate Eccleſiaſtike rites, or the orders, ſtate, dignitie and perſons of religions.

Ibid. §. 3. *In libris Catholicorum recentiorum qui poſt annum 1515. ſcripſerunt, ſi id quod corrigendum eſt, paucis demptis aut additis emendari poteſt, emendetur, ſin minùs, omninò deleatur.*

In the bookes of moderne Catholikes written ſince 1515. if that which is to be corrected, may be done with ſome ſmall addition or expunction, let it be ſo, otherwiſe, put it wholy foorth.

In

In libris veterum Catholicorum nihil mutare fas sit, nisi vbi aut fraude hæreticorum, aut Typographi incuriâ manifestus error irrepserit. Si quid autem maioris momenti & animaduersione dignum occurrerit, liceat in nouis editionibus vel ad margines, vel in scholys adnotare, ea inprimis adhibita diligentia, an ex doctrina loci sq. collatis eiusdem authoris sententia difficilior, illustrari, ac mens eius planius explicari queat. Ibid. §. 4.

In the bookes of auncient Catholikes it shall not be lawfull to change any thing, but where some manifest error is crept in, either by the heretikes craft, or the Printers carelesnes. If ought be found of more moment, and worthy of correction, it shall be lawfull at the next edition to put it in the margent or gloſſe, with this especiall diligence and foresight, whether some harder sentence, or opinion of the author may out of the conferring of his doctrine and those places, be illustrated and explaned.

3. *Circa librorum Impressionem.*

Typographi & Bibliopola coram Episcopo aut Inquisitore, iurent se munus suum catholicè, sincerè, ac fideliter executuros, huius sq. Iudicis decretis ac regulis, Episcoporum & Inquisitorum edictis obtemperaturos, neque ad sua artis ministerium quenquam scienter admissuros, qui hæretica labe sit inquinatus. In Instructionibus circa librorũ impressionem. §. 6.

3. Concerning the imprinting of bookes.

Printers and Bookſellers shall take an oath before the Bishop or Inquisitor, to discharge their function catholikely, sincerely and faithfully, and to be obedient to all the decrees and rules of this Index, and the edicts of the Bishops and Inquisitors, and not knowingly to admit vnto the faculty of their art, any man infected with hereticall corruption.

So then (deare countrimen) you see this is not the deed of priuate persons, but of their whole State and Church, and least any thing should be wanting, they perswaded the last king of Spaine, to confirme in his dominions all these their politike practises, vnder his great seale, as you may see by his letters patents, which are exemplified word for word, afore the *Index expurgatorius* of Belgia, which here I omit, lest I should be tedious

dious vnto you.

Now therefore I beseech you open your eyes, and behold that which you haue long felt and knew not, namely, the miserable slauerie they lay vpon you.

1 You cannot haue Gods booke in your hand or house, but with their leaue, and they may take it from you, when they please: *Dauid* saith, *It is your light and lanterne*, but it must shine to you, when they will giue leaue. God himselfe bids, *Let it not depart out of thy mouth, but meditate and talke of it day and night, when thou risest vp, and when thou liest downe*: but what God bids, euen that do they forbid, and say they find it to be a dangerous thing. O blessed God, wouldst thou not onely permit but commaund things so dangerous to thy children? or rather, this is not the voice of thy spouse the Church, but the blasphemie of the Antichristian synagogue, the secret enemie to thee, the truth, and Church.

Psal. 119. 118.

Deuteron.

2 You cannot, you may not looke vpon any booke of *Caluin*, or any other of our religion, so you are made to hate and condemne you know not what. Doth not this argue a bad conscience in your leaders? for if they trusted their cause, or knew they were able wel to defend, they would not care what you saw that is against you. And to that end we forbid none to reade the books of the Papists, who will also reade the answers to them, and we thinke our people might well mistrust our doctrine, if we durst not let them see what can be said against it.

3 You cannot so much as haue a peece of *Ferus*, *Espencaus*, *Stella*, *Erasmus*, *Clingius*, *Masius*, *Franciscus Georgius*, *Faber*, *Reuchlin*, nor many other in Diuinitie: nor in humanity, *Munsters* Cosmographie, *Mercators* Chronologie, *Cranzius* his Chronicles, *Gesners* Bibliotheca, *Guicciardins* Historie, *Gratarola* his phisicall directions: no not so much as *Scapula* his Lexicon, or *Cardan* his Philosophie: nay your child cannot haue a *Corderius*, or a *Palingenius*, or *Sententiæ pueriles*, or *Mosellanus* for his schoole bookes. And which is worst of all, you cannot haue *Nichol. Clemangis*, *Onus Ecclesiæ*, *Occam*, *Marsilius Patauinus*, *Flores Historiarum*, *Sauanarola*, *Bertram de cor-*

pore

pore & ſanguine Chriſti, which be auncient, ſome two, ſome fiue, ſome ſeuen hundred yeares old. But you muſt haue theſe bookes taken from you, and either haue them burned (as prohibited) or haue them altered, mangled, and corrupted as pleaſe two or three Friars, and many of them in ſuch meaſure as when you haue it againe, you ſhould not tell, but for the name or title what booke, or whoſe you reade.

As for the learned amongſt you which be Lawyers or Phiſitions they may be ſo much the better induced to behold and witneſſe this villanie, as they are more ſenſible of the wrong. For can you that are Phiſitions haue *Gratarolus*, *Arnoldus de villa noua*, *Eraſtus*, *Langus*? Can you Ciuilians reade *Zaſius*, *Clingius*, *Practica Papienſis*, *Molinaus*, *Antonius de Roſellis*, *Duarenus*, or almoſt any, but you muſt firſt haue them ripped and ranſacked, cut vp and carued, toſſed and tranſlated, maymed and mangled as ſhall pleaſe the humors of two or three Ieſuits or dominicke Friars? Oh if there be in you the worthy qualities and ingenious nature of ſcholers, you cannot be patient at this iniurie done to the reuerend Writers who are dead, to your ſelues that liue, and to learning it ſelfe that ſhall liue for euer.

Laſtly, you may not reade a booke of Controuerſies written by your men, but with ſpeciall licence: thus you muſt beleeue as they beleeue, and call nothing into queſtion. And which is an iniurie aboue all, you may not looke on your Fathers bookes, which he leaues you as his heire or executor, but muſt giue their names to the Friars, and haue leaue of them to vſe your owne goods: let wiſe men conſider what would be the end of ſuch beginnings, if they were not timely foreſeene and wiſely preuented.

Louing Countrimen, I haue here endeuoured out of my loue to the truth and you, to diſcouer this their vngodlineſſe, whereby they delude many Chriſtian ſoules, and to preſerue the learned and holy writings of our forefathers from thoſe pitiful corruptions which this depraued church of Rome had foiſted into them: had they (beloued) forbidden or purged *Machiauel*, *Rabeleſſe*, *Peter Aretine*, and ſuch like and no more, I

ſhold haue giuen them the hand of fellowſhip, but when they prohibite holy and auncient Writers, and purge out the very life and bloud, and beſt humors of their owne writers, I muſt needs draw backe the hand of fellowſhip, and caſt them the gantlet of defiance. Let one example ſtand for many:

Out of *Ferus in primam Epiſtolam Iohannis Cap. 4.*

theſe words are razed out:

Quomodo timere & trepidare poſſet is qui credit Chriſtum ſuam eſſe vitam, propitiationem, & certiſſimam ſalutem?

How can he feare or haue a frighted conſcience, which beleeues Chriſt to be his life, his propitiation, and moſt aſſured ſaluation?

Would you beleeue that a Church, a Chriſtian Church, pretending to be the holy and only Catholike Church and ſpouſe of Chriſt, ſhould offer this hainous iniurie to Chriſt and his holy truth, as to blot out this golden ſentence? O hainous impietie and horrible ſacriledge! May not *faith* nor *Chriſt* himſelfe haue his due commendation, but it goeth to the heart of the Church of Rome? O ſynagogue malignant, (ſay thy worſt) what hurt hath Chriſt (Gods glorious Sonne:) or faith (his gratious gift) done to the Church, that thou ſhouldſt dare to do them this diſgrace? or what helliſh preſumption poſſeſſeth thee that thou trembleſt not to do this wrong to the God of heauen, the Lord of life, and Sauiour of mankind? Doeſt thou thinke there is a God, that dareſt wage warre euen with the Deitie it ſelfe? But leauing them to repentance: did you thinke (deare Countrimen) this had bene ſo? nay I that am not (as you are) deuoted to them, would not haue beleeued it had I not ſeene it: and the rather, becauſe I can ſhew where almoſt as much (if not more) is aſcribed to faith and confidence in the Virgin *Marie*, nay in a dead creature, and is let ſtand as good Catholike doctrine.

I haue giuen you one example, and could giue you an hundred more, but to that end is the labour enſuing taken in hand, whereunto I referre you, and hope you wil giue it the reading: I deale plainely, I produce the bookes, I ſhew the auncient records,

records as the Authors left them, and the new ones as Rome hath corrupted them. When you see it (beloued) not in one place, but in thousands, not in one Author, but in hundreds: not in one point of controuersie, but in all, can you do lesse then looke better to those men whom formerly you haue trusted euen with your soules? or can you do lesse then suspect that cause that entertaines so bad meanes for it owne defence? And can you do any other then doubt that religion, which must be propped with such pillars, and defended by such damnable courses as these? Now the God of all grace giue them repentance, and that Iesus Christ whose name and praise they so often raze out of their bookes, raze not their names out of the booke of life. The same God open your eyes to see the truth, and guide your feet into the way of peace. Amen. *Temple, Aug. 26.*

By him that tendreth your saluation, and daily prayeth for your conuersions,

W. CRASHAW.

De Romanenſium fraude, per Autoris labores detecta.

HÆC lege qui dubitas, an qui ſuccedere Petro
Se iactat, petram deſerat atque fidem:
His lectis etiam Romanæ ſedis amici
Agnoſcent fraudes impia Roma *tuas.*
Perlecto hoc quicunque libro, pia commoda ſentis,
Ne pigeat tecum ſæpius iſta loqui:
Prima Deo laus eſt & gratia danda; ſecunda
Authoris ſtudijs; Quæ beet vſque Deus.

F. A.

Dialogus inter Autorem & Mortuos.

Author. *MOrtui manes bene qui ſepulchro*
Conditi multos iacuiſtis annos,
Cur precor noſtro tumulis relictis
Orbe vagatis?

Mortui. *Publici quondam ſtudioſa turba*
Commodi (laudes neque iam petitum
Venimus) libros varias docentes
Scripſimus artes.

Et

Et fuit nobis ea cura prima
Scriberet ne quis niſi quæ probaret
Vera; ſic falſi quid habebat in ſe
Pagina nulla.

Viuus hoc verum facile probaſſe
Quilibet noſtrum poterat: ſepultos
Arguunt falſi, hæc meritis refertur
Gratia noſtris.

Ciuitas quæ vult caput orbis eſſe
Et ſuo nutu regere vniuerſa,
Clamat indignis habitam modis ſe
Vera quòd audit.

Ergo inauditum parat vltionis
Et fidem ſupra genus: ac libellos
(Mortuis nobis quoniam ſuperſunt)
Perdere tentat.

Hos ſibi credit nocuiſſe ſolos,
Hos modo nullo ſtatuit ferendos,
Sed paves pœnas merito daturos
Talibus eſſe.

Ergo quæ noſtræ fuit, excæcatur
Mentis interpres, datur atque lingua
Quæ loqui neſcit, niſi quicquid ipſa
Roma docebat.

Hunc dolum ne quis tamen inueniret
Nomen excuſos nouiter libellos,

Vt prius, noſtrum retinere prima
Fronte videbis.

Scripta ſed mutant, adimunt & addunt,
Corrigunt quando & quoties lubeſcit,
Summus hoc præſul, ſynoduſq; iuſſit
Magna Tridenti.

Vt vetus morum, noua ſic librorum
Roma cenſores putat eligendos,
Impetrant fratres etiam diploma
Regis Iberi.

Geſtiunt iſthoc monachi impetrato
Eſſe ſe tutos ſatis arbitrantur.
Vindicem ſperant quia defuturum
Fraudibus iſtis.

Viribus totis id agunt vt omnes
Reſpuant, quicunque prius fuerunt
Editi, libros: ita ſubſequens hos
Neſciat ætas.

Forma purgatis noua pulchriorq;
Et notæ adduntur nihil vt deeſſe,
Et dolum quiſquis ſemel intuetur
Iuret abeſſe.

Fallit ignarum dolus iſte mundum,
Fallit & doctos, properante ocello,
Dum legunt, quicquam neque ſuſpicantur
Fraudis ineſſe.

Indicem

Indicem fecit ſcelerum doliq́,
Turba cenſorum proprios in vſus,
Et ſibi ſolis fuit vnus huius
Indicis index.

Mortuum (tales quia non remordent)
Iam loquax, illo taciturna viuo
Turba pro veris ait edidiſſe
Omnia ficta.

Hâc tegi fraudes bene fraude ſperant,
(Mortuo forſan decrit patronus)
Poſſe, nec fruſtra, niſi rurſus alter
Iunius extet.

Qui libros noſtros vbi veritatem
Continent, non vult mutilari, & ipſum
Iunium falſi nihil attuliſſe
Comprobet orbi.

Me ducem bello profitebor iſto, Author.
Et dabit vires mihi veritatis
Author, & falſa fabricata fraude
Omnia perdet.

C.T. I.C. F.A.

De Romani Pontificis mala medicina, & plus quam Paracelſica librorum purgatione.

MVltorum libros Expurgatorius Index
Purgat; quæ purgat continet ille liber.

Si

Si bona, cur purgat? mala, cur tenet? apta cloaca
Sordibus: ille liber sordibus ergo locus.
Purgandus liber est? insanis Itale, non est
Æger adhuc, tua si toxica nulla bibit.
Purgandi via nulla placet nisi sectio venæ:
Sed cautè facias, hoc medicina iubet.
Noxius à medicis doctis expellitur humor,
Vtilis ægrotis qui fuit antè, manet.
Et vacuas medici venas sic lenibus implent,
Vt valeat melius qui prius æger erat.
Italus at contra remouere salubria tentat
Sedulo, sed retinet quicquid obesse potest.
Atque ita purgatis, quæ miscuit antè propinat
Factibus hæc meretrix pocula plena suis.
Cor subit, & subitò venas grassata per omnes,
Corporis articulos occupat ista lues.
Quis ferat aut medicum, aut medecinam, quæ facit illum
Ægrotum subitò qui modo sanus erat?
Sic faciunt: eadémne fugant tua pharmaca morbum?
En fecisse liquet, posse fugare doce.
Sed tua quod medicis etiam purgamina præbes
Non satis apparet quid tibi Roma velis.
Hoc satis apparet tua sit dementia quanta,
Cum te doctores fallere posse putas.
Desine iam fraudem, capitur tibi nulla volucris,
Nam tua iam quæuis retia cernit auis.

Idem.

De Fero mortuo Romani tyranni feritate (quasi) exhumato & miserè dilaniato.

PLurima qui doceat si doctus iure vocetur
Romanos *doctos dicere iure potes.*
Queis nihil est vivos homines statuasq́ docere
Ipsaq́ distinctè marmora voce loqui.
Saxa (quis hoc credat nisi credula turba?) minaci
Docta supercilio plurima signa dabant.
Signa dedisse parum est (cur non miracula iactent?)
En lapides Latios edidicere sonos.
Quid? lapides? aliorum umbra manesq́ suorum,
Et quorum tumulis corpora tecta iacent,
Defuncti discunt vivis ignota, loquentes
Nil aliud misi quod dicere Roma sinit.
Quæ docuere tacent, modo quæ didicere loquuntur.
Vera loquor, liber en hic mihi testis erit.
Nec de plebe viros summos, sed in Arte magistros
Fecit discipulos Roma diserta suos.
Nam Ferus *atque alij vivi permulta docebant,*
Quæ modo dediscunt, sic quia Roma iubet.
Docta igitur merito es cui contigit ista facultas
Defuncti vt dicant, quæ tibi cuiq́ placent.
Orbis es atque caput cui tanta potentia crescit
Quod parent iussis ipsa sepulchra tuis.

Idem.

De quatuor impoſturis Romanis.

1. Oraculis.
2. Imaginibus.
3. Librorum Expurgationibus.
4. Æquiuocationibus.

Delphica cum ſiluit Pythias, cum Iupiter Ammon,
Cum nullis reſponſa daret ſua Delius oris,
Solicitè meditans Satanas qua falleret arte,
(Sæpius expertus charos ſibi fraude magiſtros,
Italiâ plures quàm alijs regionibus ortos)
Hanc petijt, docuitq; ſuos noua iura miniſtros,
Ponere Sanctorum cunctis ſimulachra delubris.
Quæ cito diuinos vt nanciſcantur honores,
Nunc hilari excipient: nunc torua fronte colentes;
Nunc bona verba dabunt, rurſuſq; minantia verba.
Callida præſtigias cum plebs deprenderit iſtas
(Talia iampridem ſubolent ludibria vulgo)
Profuerit libros authorum & ſcripta priorum
Pro libito mutare, vel addere, demere quicquam.
Finierat Satanas, cum ſemipilata parabat
Turba cuculligerum monitis parere paternis:
(Quæcunque imperat ille his iuſſa capeſſere fas eſt)
Protinus inuadit doctorum ſcrinia, libros
Extrahit inde cohors furijs agitata, reuiſit,
Delet, & immutat, tranſponit, demit & addit,
Tam malè tam miſerè lacerat, diſiungit, & vnit
Vt ſua iam præſens vix internoſceret author.
Temporis, at tandem veriſſima filia falſi
Arguit hos, ſcelerum fraudes patefecit apertè,

Poſſe

Posse ea defendi nulla ratione scientes
Consuluêre patrem tanta in re quid sit agendum.
Ille dolore amens quod non successerat isthac,
Infernale vocat (regit hoc quasi cardine mundum)
Concilium, dubijsq; rogat suffragia rebus.
Nil erat hic concors placet huic quod displicet illi,
Discedunt tristes post iurgia multa dolentes
Quod nullâ poterant ratione resistere vero.
Post ea dum terras dæmon peragraret Iberas,
Sanctorum hunc patrum fremibundum conspicit agmen,
Amplexuq; dato, rogat an satis omnia salua?
Cur ita tristis erat? vero victoria parta est
Inquit, & illius nec quicquam viribus obsto.
Subrisêre patres. Nobiscum sit labor iste
Dixerunt, alias tu res age. Lætus abiuit
Et tantis promissa authoribus acta putauit,
Quos sibi compererat toties præstasse fidele
Obsequium. Dein turba patrum cunctando periclum
Suspiciens statim se congregat inq; senatu
Conclusum fuit, vt verum, si prendere possent
Pectoris inclusum cohiberent currere; falsa
Protinus à linguâ in pectus lapsura scientes.
Æthera tum scandit verum tellure relicta.
Cætu dimisso; cunctas diuisa per orbis
Partes, in quibus est vestigia cernere veri,
Egreditur pia turba, suos docet esse ferendum,
Ore sit vt mendax verum qui mente reseruat;
Mentiri illicitum; tamen æquiuocare ferendum.
Æquiuocare? quid hoc? mentiri, nomine differt,
Sed re prorsus idem. Quis credit sobrius istis?
Quis scit an interdum pro falsis vera loquatur?
Atque vtinam tantum loquerentur falsa, Deiq;

Non etiam auderent iurare & fallere numen.
Nulla fides superest, reuerentia nulla deorum,
Sunt tamen hi sancti, mysteria sacra salutis
Pandunt. Hâc itur ad superos? est hæc via cælo?
Per scelus & fraudes, periuria, nil vbi sanctum?
Hæc via si cælo est, cælos ascendere nolo.
Sit mihi religio vel verbis fallere quenquam,
Sed potius moriar quàm sim periurus: & horum
Quærat quisque sibi sua per periuria cælum.

T.C. I.C.
Cantabr. Eborac.

Certaine

Certaine directions for the leſſe *skilfull Reader.*

LEt ſuch as are not much conuerſant in the bookes of this methode, obſerue theſe few rules of direction:

Firſt, the two figures in euery page to the left hand, haue this vſe: the firſt, ſets downe the number of the falſifications in their order from the firſt to the laſt: The ſecond, the number of the page in the booke where the corruption is committed.

Concerning which obſerue: Firſt, that the number is ſo great in the beginning, becauſe the Authors Commentarie vpon S. Iohns Epiſtle, doth follow his Commentaries on the Goſpell in the ſame booke.

Secondly, the difference of the number of pages (whereas both bookes are in one volume) ariſeth hence: for that the old edition is reckoned by whole leaues, (two pages to a leafe) but the new Romane impreſſion by pages or ſides, ſo that the number of pages in it is double to the other: this the reader muſt marke, if he would readily find the places where the forgerie is committed.

2 The two Columnes on euery page ſerue for the two Editions: vpon the left hand ſtandeth the old and true edition as it came from the Author afore he died: Vpon the right hand in a ſtraight line ouer againſt it, ſtands the new Romaine impreſſion corrupted and falſified, ſtanding ſo together paralel-wiſe, that a man may ſee them both at one ſight.

3 He that would compare both bookes together to ſee the truth of that I haue ſet downe, muſt haue the edition of 56. at Antwerpe for the old, if he would find it readily, but in any

of the impreſſions in *Octauo*, there will not be much difference: but as for the editions in *Folio* of *Mentz* and *Louaine* this direction cannot ſerue, but it muſt be found out by the Chapters: as for the edition of *Rome* there is no difference, for all is but one. And though in the ſeuerall old impreſsions, the place cannot be readily found, yet I dare aſſure the reader, that all the eight impreſſions, the laſt whereof is aboue ten yeares before that of *Rome*, do all agree together amongſt themſelues, (Printers faults excepted) and are all falſified in the very ſame points and places by the Romane new edition.

FERVS

FERVS
IN EPISTOLAM PRIMAM IOHANNIS, PER SYNAGOGAM ROMANAM CORRVPtus, per Ecclesiam Catholicam restitutus. Opera & studio *W.C.*

Editio vetus Antuerpiensis. 1556.	*Editio noua Romana.* 1577.

Ex Præfatione.

1. 500. Altera doctrinæ Christianæ pars est Charitas, &c.	1. 1012. *Altera doctrinæ Christianæ pars*, imò perfectio *est Charitas, &c.*
	Adduntur hæc verba (imò perfectio.
The other part of Christian doctrine is Charitie.	The other part (*yea the perfection*) of Christian doctrine is charitie.

Here they adde to the Authors words, and thereby quite peruert his meaning, or at least extend him beyond himselfe: for whereas he Christianly and diuinely maketh two parts of Christian doctrine: namely, faith, that is, things to be beleeued: and Charitie, that is, matter of practise, (as also we do:) the Romish Synagogue not enduring so much honor to be giuen to faith, as to equall it with charitie, are not content to call charitie the other part, but they adde, *yea euen the perfection* of Christian doctrine: of such a perfection the Author neuer dreamed

Editio Antwerpienſis. 1556. | Editio Romana. 1577.

dreamed of while he liued, and yet he muſt now ſpeake it, when he is dead.

2. 500. In hypocritis nihil ad Chriſtianũ pertinens præter nudum nomen conſpicitur.

2. 1012. *In hypocritis nihil ad Chriſtianum pertinens præter nudum nomen* & baptiſma *conſpicitur.*

Here are alſo added the words (*& baptiſma*) in what policie, or to what purpoſe I cannot readily coniecture, but if it were well ſifted, there lyeth poyſon vnder it: for *Deus & Natura Romani Pontificis nihil faciunt fruſtrà.*

Ex Capite primo.

3. 501. Euangelium & Epiſtola *Iohannis* non ſunt ſeiungenda, ne videlicet oſor aliquis bonorum operum, ſufficere ſibi putet Euangelium *Iohannis*, & nihil ad ſe pertinere quid poſtea in Epiſtolis ſcripſerit.

3. 1013. *Euangelium & Epiſtola* Iohannis *non ſunt ſeiungenda, ne videlicet, --quis-- putet Euangelium* Iohannis *non eſſe conſonum Epiſtolis.*

Here are many words taken out, and others altered and the very purpoſe of the Author quite peruerted.

4. 501. Qui in Euangelio meo legis (inquit Iohannes) quid de fide in Dominum Ieſum Chriſtum docuerim, legas & hic, quid de charitate & pia Chriſtianorum vita & conuerſatione ſentiam.

4. 1013. *Qui in Euangelio meo legis (inquit Iohannes) quid de fide* & operibus *in Dominum Ieſum Chriſtum* potiſſimùm *docuerim: legas & hic, quid de charitate & pia Chriſtianorum vita ac conuerſatione* maximè *ſentiam.*

Adduntur hæc tria vocabula & operibus, potiſſimùm, maximè.

He

Ex Capite primo.

Editio Antuerp. 1556.	Editio Romana. 1577.
He that readeth in my Gospel (saith S. Iohn) what I taught of faith in our Lord Iesus Christ, let him reade here also what I thinke of charitie, and of godly Christian life and conuersation.	He that readeth in my Gospell (saith S. Iohn) what I *especially* taught of faith & *workes* in our Lord Iesus Christ, let him reade also here, what I thinke *especially* of charitie, and the godly life and conuersation of Christians.

Here are three Falsifications, namely, three words added to the Authors text. First, *& operibus* is added, least faith should seeme to be too much extolled: therefore whereas the Author saith, The Apostle taught *of faith in Iesus Christ*, they adde and say, *of faith and workes in Iesus Christ*. Where by the way we may marke, that their mind and malice was such against the truth, and their desire so extreame to disgrace faith, that they will thrust in works, they care not how. For here they are so blinded, that they saw not an absurditie which scarce could escape a Grāmer scholer, namely, the improprietie and harshneffe of the phrase which they vse: *de fide & operibus in Iesum Christum*: for *faith in Christ* is a common and vsuall speech in the Scriptures: but *faith and workes in, or towards Christ* is hard and harsh and not vsed in Scripture nor approued Author, and will hardly make good Grammaticall construction, nor any way sound Diuinitie, if it be taken as the words sound. The second and third additions are to the same purpose, as this that followeth:

5.501. Non est quod quis suspicetur (inquit Iohannes) me nunc de operibus scribentem,	5.1013. *Non est quod quis suspicetur (inquit Iohannes) me nunc de operibus* tantùm *scribentem,*

Ex Cap. primo.

Editio Antuerp. 1556.	Editio Rom. 1577.
tem, alio spiritu duci, quàm cum de fide scriberem, vel certè oblitum esse, quid prius *de fide* scripserim.	*tem alio spiritu duci, quàm cum de fide* & operibus mixtim *scriberem: vel certò oblitum esse quid priùs scripserim.*

Adduntur & hic hæc vocab. latiùs & operibus, mixtim: *deinde delentur hæc*, de fide.

Let no man suspect (saith S. Iohn) that now when I write of workes, I am led by another spirit then when I wrote of faith, or to haue forgotten what afore I wrote of faith.	Let no man suspect (saith S. Iohn) that now when I write *more largely* of works, I am led with another spirit, then when I wrote of faith *and workes together*, or to haue forgotten what afore I wrote.

Here also are three words added to the same purpose, (I take it) with the two latter afore going. It is the doctrine of the Scripture and our religion, that faith and good workes do perfectly saue a man, and nothing else is absolutely necessary to saluation: the Romish Church is so farre in loue with outward pompe and state ceremonies, that they allow not this doctrine: and therefore though they will not say plainely that such externall things are as necessarie, yet they say little lesse, and neuer make an end of extolling such things, though it be to the disgrace of faith and true holinesse: as appeares in twentie places at least of this Author. Now because *Ferus* seemeth to incline (at least) to our opinion: therefore whereas he saith, S. Iohns Gospell teacheth *of faith in Christ*, they say, *especially of faith and workes, &c.* and whereas the Epistle (he saith) discourseth *of charitie and good life*, they adde and say, *chiefly of charitie and good life*. Lastly, whereas the Author saith *he wrote of faith*, they

to

Editio Antuerp. 1556.	Editio Romana. 1577.
6. 501. Fidem docui, nunc opera doceo.	6. 1013. *Fidem* & charitatẽ *docui, ſimul & opera.*
I taught faith, now I teach workes.	I taught faith *and charitie* together with workes.
7. 501. Fidem vt dignum erat præmiſi.	7. 1013. *Deletur.*
I put faith in the firſt place, as it is well worthy.	This is razed out.
8. 501. Nunc opera bona neceſſariò ſubſtituo.	8. 1013. *Nunc iterum bona opera* neceſſaria eſſe profiteor.
Now I do neceſſarily bring in good workes.	Now againe I profeſſe good workes to be neceſſarie.

Here are three corrupt forgeries all tending to diſgrace faith, directly or by conſequent, as may appeare to the Reader: all the three do giue the Author quite another meaning then he had: the middle is the moſt notable: for whereas he like a true Proteſtant giues faith his due, namely, the preheminence of precedence, as being the root and foundation of all true goodneſſe, and ſaith further, *it is worthy of it*. They with intolerable iniurie to faith, wrong to the Author, and open iniuſtice to vs, raze out the whole ſentence, and craftily cloſe vp the reſt, as though it had neuer bene. Thus they depriue the truth and vs of a notable teſtimonie, and thus would they depriue vs of all the teſtimonies we haue out of all their writers, but God hath detected their ill dealing, and defeated their bad purpoſe. In the meane time conſider (good Reader) what a religion this is which al-

Ex Cap. primo.

Editio Antuerp. 1556. | Editio Romana. 1577.

loweth such courses, and how ill a cause, which must be maintained by such meanes. But to conclude, whether was *Ferus* more honest who spake so good a speach, or the Romish Church more dishonest, who haue razed it out?

9. 503. Cum Deo communicare est ipsius gratiã habere & *fauorem:* dilectione & amicitia dignum *reputari.*

9. 1017. *Cum Deo communicare est ipsius gratiam habere, & eius dilectione & amicitia dignum* fieri.

Deletur vocab. fauorem, *& verbum* reputari, *pro quo dicunt* fieri.

To communicate with God is to haue his grace and fauour, & to be accounted *worthy of his loue and friendship.*

To communicate with God is to haue his grace, and to be *made* worthy of Gods loue & friendship.

Here be two falsifications: first, they put out *fauorem* but it is hard to say why: the other is a maine and manifest corruption, and of great consequence: for it is no small controuersie betwixt vs touching imputed righteousnesse. We out of the Scriptures maintaine it, they out of their policie refuse it, and out of their prophanesse scoffe at it. *Ferus* in some places holds plainely as we do, and in this place inclines to it: wherefore to depriue vs of his testimonie, they do with foule forgerie raze the records, putting out *reputari*, and in stead thereof foisting in *fieri*: and so whereas he saith, that a holy man is reputed or accounted *worthy of Gods loue*, they make him say many yeares after he is dead, that a holy man is *made* worthy of Gods loue: as though a man had worthinesse in himselfe, (as they hold) whereas indeed he is worthy

by

Editio Antwerp. 1556. | Editio Romana. 1577.

by the worthineſſe that is in Chriſt, as the Scripture, and we, and *Ferus* do hold, and with vs all the pureſt antiquitie.

10. 504. Errat qui de fide tantùm & baptiſmo præſumens, non etiam eandem *fidem* & profeſſionem *ſuam* irreprehenſibili vita teſtatam & probatam facit.

10. 1020. *Errat qui de fide tantùm & baptiſmo præſumens, non etiam* præcepta ſeruans *eandem fidei profeſſionem* ſua *irreprehenſibili vita teſtatam & probatam facit.*

Adduntur hæc, præcepta ſeruans: *deinde hæc*, eandem fidem & profeſſionem, *mutantur in hæc*, eandem fidei profeſſionem: *demum* ſuam *in* ſua.

He erreth who preſuming vpon faith only and baptiſme, doth not alſo make the ſame faith *and profeſſion* of his *teſtified and approued by an irreprehenſible life.*

He erreth who preſuming vpon faith only & baptiſme, doth not alſo *keeping the commandements*, make the ſame profeſſion *of faith* teſtified and approued by *his* irreprehenſible life.

Here be diuerſe falſifications: firſt, *præcepta ſeruans* is added, which we miſlike not; but it is done needleſly, and that we hold a vanitie: we teach and ſtand for keeping the commandements, as much as they: but we aduance it not to the diſgrace of faith as they do; whoſe vanitie and partialitie this way appeares to be ſuch; as they wil commit a manifeſt tautologie, rather then not thruſt it in. For to teſtifie and approue a mans faith by an vnblameable life, is it not all one, as to keepe the commandements? Secondly, whereas for *eandem fidem & profeſſionem*, the ſame faith and profeſſion, they put in *eandem fidei profeſſionem*, the ſame profeſſion of faith: there is

Ex Cap. primo.

Editio Antuerp. 1556. | Editio Romana. 1577.

some craftie tricke in it, for else they would not haue bestowed the labour of altering it: as also in the changing *suam* the Accusatiue case into *sua* in the Ablatiue, and remouing it from one Nowne to another. Let others looke for the reasons of both.

11. 505. Sanguis Christi ideò effusus est vt nos emundaret à peccatis: tu tantummodò cura vt eiusmodi sanguinis particeps fias.

11. 1021. *Sanguis Christi ideò effusus est vt nos emundaret à peccatis: tu* diligentèr *cura vt eiusdem sanguinis* per sacramenta *particeps fias.*

Mutatur tantummodò *in* diligentèr: *& adduntur* per sacramenta.

The bloud of Christ is therefore shed that it might cleanse vs from our sinnes: onely haue thou a care to be made partaker of that bloud.

The bloud of Christ is therfore shed that it might clense vs from our sins: haue thou *diligent* care to be made partaker of that bloud *by the sacraments.*

Here are two corruptions: first, in stead of *tantummodo* is put *diligentèr*: I know not why, vnlesse it be to insinuate their opinion of free will, wherein they haue much ado to make *Ferus* speake the Romish language, for in that very point he puts them to trouble in an hundred places of his workes. But the second corruption, as it is plain, so is it more perilous: they hold that the sacraments do conferre grace *ex opere operato*: we deny it, and so doth *Ferus*, or at least holds it not; but they will make him hold it, whether he will or no. And therefore whereas he saith, *Haue care that thou be made partaker of Christs bloud*: they make him say, *Haue care that thou be made partaker of Christs bloud by the sacraments.* And further, mark how they say, not by the word and sacraments, but onely

Ex Cap. primo.

Editio Antuerp. 1556. | Editio Romana. 1577.

onely by the ſacraments. We enuy not this honor to the ſacraments, but we thinke it wrong not to giue it to the word alſo: or at leaſt vnto faith, without which, the receiuing of the Sacraments is in the receiuer but a dead work. See how vnequall diuiders and vniuſt diſtributers they be; for the word doth this as wel as the ſacraments, and faith more then both: and yet for a priuate purpoſe they haue in it, faith and the word muſt haue nothing, and the ſacraments muſt haue all.

12. 505. Non alius eſt fons, in quo ablui poſſumus à peccatis, quàm pretioſus ille ſanguis Chriſti.

12. 1010. *Non alius eſt fons, in quo ablui poſſumus à peccatis, quàm pretioſus ille ſanguis Chriſti* in baptiſmo & cæteris ſacramentis.

Adduntur hæc, In baptiſmo & cæteris ſacramentis.

There is no other fount wherein we can be waſhed from ſinne, then that precious bloud of Chriſt.

There is no other fount wherein we can be waſhed frō ſin, then that precious bloud of Chriſt *in baptiſme and the other Sacraments.*

Here they adde all theſe words, *in Baptiſmo & cæteris ſacramentis*: much malice lieth in this corruption. Firſt, they intimate a neceſſitie in the ſacraments, as though Chriſts bloud could not waſh vs from our ſinnes without the ſacraments, thereby cruelly excluding infants out of heauen for want of Baptiſme, which is not their fault. Secondly, they cloſely and conſequently diſgrace both faith and the word preached, by naming the ſacraments as the onely meanes whereby Chriſts bloud is applied to a beleeuer. *Ferus* neuer dreamed of theſe nor either of theſe, but plainly and honeſtly magnifies Chriſts bloud

Ex Cap. 1.

Editio Antuerpiensis. 1556. | Editio Romana. 1577.

bloud as the onely meanes of our purgation from sinne. But do what he can, he must speake their language. Thirdly, their words do imply more sacraments then 2. to establish their number of seuen: whereas *Ferus* here names none at all. Besides all this, it seemes they care litle what they say, so it seeme to make for them. For whereas they say that Christs bloud washeth vs from our sinnes *in Baptisme and the rest of the Sacraments.* It is a strange doctrine that Christs bloud washeth a man from his sin in the sacrament of *Orders*: for themselues know and acknowledge, that a man may haue all their *Orders*, and yet be damned. The like may be said of *Matrimony*, for a man may orderly, canonically, formally and effectually to all purposes be partaker of both those sacraments of theirs, and yet be still (as afore) an vnsanctified and impenitent man, and receiue no benefite from Christs bloud. It appeares therefore with what care and conscience they vse writers when they are dead, thus to thrust vpon them vnsound and vnsauory doctrine, as though they care not how absurdly they speake, so it be for them.

13. 505. Hypocritarum nunc plena sunt omnia, *tam in sectis quàm* in Ecclesia.	13. 1021. *Hypocritarum plerique nunc sunt in Ecclesia.*

Mutātur verba hæc, nunc plena sunt omnia tam in sectis quàm in Ecclesia, *in hæc*, plerique nunc sunt in Ecclesia.

All is full of hypocrites now as wel amongst sects as in the Church.	There are many hypocrites now in the Church.

This Author in all his workes not onely holds many principall points of doctrine with vs, and not with the Romish

Editio Antuerp. 1556. | Editio Romana. 1577.

Romiſh church; but further freely confeſſeth (as occaſiõ is) the faults & ſinful liues of the Romiſh profeſſors. But theſe popiſh purgers endure neither of theſe: the points of doctrine they chop and change till they make them ſound as theirs: the confeſſions or complaints of life and manners, they either take quite out, or qualifie, ſo as it ſhall not make much againſt them: for it is a rule with them, no matter though truth be wronged, ſo the Catholike cauſe be furthered. Here is the firſt of that ranke: *Ferus* confeſſeth that all is now full of hypocrites, *as well amongſt ſects, as in the Church*: this they hold too diſgraceful to their Church, though it be neuer ſo true: and therefore they change it, and ſay, there are now *many hypocrites in the Church*. Againe, whereas he ſayth, there are hypocrites *as well amongſt ſectaries, as in the Church*: they put out that comparatiue clauſe, *as well amongſt ſectaries*: which let no man thinke they do in fauour to vs, for they hold vs ſectaries, and much worſe, namely ſchiſmatikes, yea plaine heretikes. But their wiſedomes foreſeeing that if it were granted, there were many hypocrits amongſt vs: it muſt needs follow, that there were ſome good Chriſtians in our Church: (which they can by no meanes endure, holding in their hot Romiſh charity that we are all damned:) therefore out of their malice they would not ſuffer it to ſtand, but would rather chuſe to take from vs the diſgracefull name of heretikes, then yeeld vs the leaſt word that might imply a poſſibilitie of ſaluation for vs.

14. 506. Nullus peccator deſperet de gratia Dei | 14. 1024. *Nullus peccator deſperet de Dei gratia*

Ex Cap. primo.

Editio Antuerp. 1556.	Editio Rom. 1577.
quamdiu audit Euangelium de remissione peccatorum.	*quamdiu audit* & viua fide recipit *Euangelium de remissione peccatorum.*

Adduntur hæc verba, & viua fide recipit.

Let no sinner despaire of Gods grace when he heares the Gospell of remission of sinnes.	Let no sinner despaire of Gods grace when he heareth *and with liuely faith receiueth* the Gospell of remission of sinnes.

This is a needlesse addition, for all men know the Author must needs so intend it; but they must needs be altering something to keepe their hands in vre.

Finis Capitis primi, in quo deprehensa sunt 14. falsificationes.

Ex

Ex Capite secundo.

Editio vetus Antuerpiensis. 1556.	*Editio noua Romana.* 1577.
15. 508. Non hoc volo (inquit Apostolus) quod *sine omni peccato nos esse oporteat,* sed ne temerè quis peccet.	15. 1027. *Non hoc volo (inquit Apostolus) quod* nunquam peccet, *sed ne pertinaciter quis peccet.*

Mutantur hæc, Quod sine omni peccato nos esse oporteat: *in hac,* quod nunquam peccet, & temerè, *in* pertinacitèr.

I meane not (saith the Apostle) that it behoues vs to be without all sinne, but that no man sinne rashly.	I meane not (saith the Apostle) that *a man should neuer sinne,* but that he sinne not *obstinately.*

Here the Author seeming to imply, that a man in this life *cannot be without sinne,* because it makes against their imaginarie perfection, they corruptly alter his words into such a fashion as they giue quite another meaning. But because the corruption of their forgerie in this kind will in other places appeare more manifest, we will speake of it in the proper place.

16. 508. Voluntariè peccantem non excludit *Iohannes* à Dei gratia, dummodo vel adhuc à peccatis cesset.	16. 1027. *Voluntariè peccantem non excludit* Iohannes *à Dei gratia, dummodo vel adhuc à peccatis cesset,* & de pristinis dolens, deprecetur vt sibi dimittantur.

Adduntur & de pristinis dolens, deprecetur vt sibi dimittantur.

Iohn excludeth not a voluntarie sinner from the grace of God, if that he at length cease	Iohn excludes not a voluntary sinner from the grace of God, if that at length he cease

Ex Cap. secundo.

Editio Antuerp. 1556.	Editio Romana. 1577.
from sinne.	from sin, *and sorrowing for his past sins, intreate that they may be forgiuen him.*

The Papists haue bragged much of workes of *supererogation*, and becauſe they like it ſo well, here they may alſo haue words of *ſupererogation*: for the Author ſaying, A ſinner is not excluded from grace and pardon, if he ceaſe from his ſinnes: they out of the *ſuperabundance* of their diuinitie adde, *and ſorrowing for his ſinnes paſt do heartily pray, that they may be forgiuen*, as though a man could or euer did ceaſe from his ſinnes, which withall did not with heartie *ſorow* bewaile them, and with earneſtneſſe *pray* for pardon of them. Yet this liberalitie of the Romiſh Cenſors, is more commendable then the rigorous and couetous dealing of the* Spaniſh: for they are ſo farre from giuing ought, that they take all away. Theſe be their words:

**Index Hiſpanicus in lit. I. fol. 132.*

Cap. 2. in illa verba: *Sed ſi quis peccauerit, aduocatum habemus, &c.* Paulò poſt initiũ annotationis deleantur illa: *Imò ne eum quidem à gratia Dei excludit, qui ex temeritate mera & voluntariè peccauit, dummodo vel adhuc à peccatis ceſſet.*

What do theſe men mean to take out this? do they deny ſaluation to him that repents, though he haue ſinned raſhly and voluntarily? It ſeemes ſo. If they do, it is an erronious, hereticall, and moſt cruell doctrine. But ſee by the way how this poore Writer is pulled in peeces betwixt theſe wild horſes of Spaine and Rome; one pulling one way, the other the other way: adde more vnto theſe words ſay the Romiſh; take them all away ſay the Spaniſh:

Editio Antwerp. 1556. | Editio Romana. 1577.

Spaniſh: here is notable encouragement for men to write learned bookes, when the Papiſts in Rome and Spaine cannot agree in fiftie yeares after their deaths, in what faſhion their books ſhall be altered, but like wilde horſes pull contrarie waies. To conclude, we may alſo here ſee their vnitie in doctrine: this is good doctrine, ſay the Papiſts of Rome, let it ſtand, but adde more to it: nay it is naught ſay the Papiſts of Spaine, put it all out. It is no maruell though theſe men bragge of vnitie and conſent.

17. 509. Chriſti iuſtitia nobis prodeſt, imò *ipſius iuſtitia eſt noſtra iuſtificatio.*

17. 1029. *Chriſti iuſtitia nobis prodeſt, imò ipſius iuſtitia eſt* iuſtificationis noſtræ cauſa meritoria.

Mutantur iuſtificatio noſtra, *in* iuſtificationis noſtræ cauſa meritoria.

Chriſt his iuſtice profiteth vs, yea his iuſtiee is our iuſtification.

Chriſts iuſtice profiteth vs, yea his iuſtice is *the meritorious cauſe of our iuſtification.*

Here they begin to ſtrike at the roote, and raze the very foundation: namely, to corrupt the high and holy doctrine of our *iuſtification*: *Ferus* ſoundly and orthodoxally teacheth in plaine words, that *Chriſts iuſtice is our iuſtification*: this is ſincere and euident without welt or gard, without ambiguitie or ſubtill diſtinction: *Luther* nor *Caluin* did euer ſpeake more plainely of *iuſtification*. But the Popiſh bleared and baſtardly eyes not enduring the lightſome beames of ſo holy a doctrine, dazeled with the brightneſſe of it, haue obſcured it with the foggie miſts of their moſt damnable forgerie: and

Ex Cap. secundo.

Editio Antuerp. 1556. | Editio Romana. 1577.

quite altering his plaine and honest meaning, they will haue him say, not that Christs iustice or righteousnesse is our iustification, but *the meritorious cause of our iustification*: the first is direct for the truth and for vs, & wholy for the honour of Christ himselfe: the other is flat Poperie tending to the high disparagement of Christs merits: for they will not allow *his righteousnesse to be our iustification*, as we and *Ferus* do. But it must be onely *the cause*: and which is worse, not the efficient, nor material, no nor the formall cause, but onely and barely *the meritorious cause* thereof, closely and craftily reseruing to themselues and their owne righteousnes as high a place as they please in their iustification: so that vpon the conclusion, *Christ* shall be so farre beholden to them, as to haue leaue to merit, but they shall be iustifiers, and consequently sauiours of themselues. Thus let Christ get what he can, they will haue what they list: but if we erre let vs still erre the safer way, namely, in giuing *Christ* too much with *Ferus*, rather then too litle as they do. It appeares then that *Ferus* himselfe in his integritie holds as we do: but *Ferus* corrupted by them is on their side.

18. 509. Si Deus secundum iustitiam suam nobiscū agere vellet, omnibus nobis pereundum esset.

18. 1030. *Si Deus nobiscum secundum iustitiam suam agere* voluisset, *omnibus nobis pereundum* fuisset.

Mutantur verba vellet & esset, *in* voluisset & fuisset.

If God would deale with vs according to his iustice, we should all perish.

If God would *haue dealt* with vs according to his iustice, we should all *haue perished.*

Here

Editio Antuerp. 1556. | Editio Romana. 1577.

Here they change *vellet* and *eſſet* into *voluiſſet* and *fuiſſet*, that is, the time preſent into the time paſt: it is ſtrange to ſee how little game they will play ere they ſit out. But what intend they in this craftie conueyance? namely that this was true in the *time paſt* vnder the law, but not in the *time preſent* vnder Chriſt: as though if God ſhould execute his iuſtice to the full, we ſhould not periſh now as well as then: for though in iuſtice Chriſts ſatisfaction is ſufficient, yet it is mercie that there is a Sauiour, for it is the Goſpell (the meſſage of Mercie) and not the Law (the ſentence of Iuſtice) which admitteth a Sauiour.

19. 500. Omnes *electi* confitentur Chriſtum, &c.

19. 1031. *Omnes* Chriſtiani *confitentur Chriſtum, &c.*

Pro verbo electi, *ſubdant* Chriſtiani.

All the elect *confeſſe Chriſt, &c.*

Al *Chriſtians* confeſſe Chriſt, &c.

The doctrine of election and reprobation they like not, though neuer ſo plaine in the Scriptures; and for the matters ſake they miſlike the very name: and therefore here corruptly and like themſelues they put out the word *Electi*, and put in for it *Chriſtiani*: and ſo they do in many places elſe.

20. 510. Orare ſiquidem pro alijs omnes poſſunt, at hominem peccatorem cum Deo reconciliare, ſoli Chriſto competit.

20. 1031. *Orare quidem pro alijs omnes poſſunt, at hominem peccatorem cum Deo* proprijs meritis *reconciliare, ſoli Chriſto competit.*

Adduntur hæc, proprijs meritis.

All can pray one for another, but to reconcile a ſinner vnto

All can pray one for another, but to reconcile a ſinner vnto God

Ex Cap. 2.

Editio Antuerpiensis. 1556.	Editio Romana. 1577.
God, belongs onely to Christ.	God *by his owne proper merites* belongeth onely to Christ.

Here they beginne to shew themselues in their owne colours: we accuse them to be enemies to Christ and his merites in their doctrines, howeuer their Creed be the same with ours: we proue it by producing their owne iudgements and resolutions in that kind: all which they craftily endeuour to delude by subtile distinctions. But here I hope their malice is discouered to the full, and so, as it will be hard to couer their shame. This Author being no State-Papist, but one that honestly and sincerely (as those dayes would yeeld) sought and taught the truth, writeth thus, *To reconcile a sinner to God belongeth to Christ alone.* Is not this true? is it not due to Christ? hath not he deserued this honorable prerogatiue? why then is not this speech allowable in the Romish Church, though spoken by a Papist? why may not Christ haue this his due and deserued honor? But in the Romish Church he may not, for they turne it thus, To reconcile a sinner to God *with or by his owne merites* belongs to Christ alone. Whereby it is plaine, that by their doctrine there are more reconcilers then one, some by their owne merites, and that is Christ alone, some not by their owne, and those may be creatures: so then Christ hath merited to make other then himselfe Sauiours or reconcilers of sinners to God. Behold popish doctrine. *Kellison* of Doway accuseth vs in his Suruay [a] that we deny Christ to be the onely Sauiour: but we deny that, and abhorre it; and in the meane time till he proue it, we here say, and proue, that they do so. God giue them repen-

[a] *Kellison Surv. lib. 3. ca. 2. &c.*

Ex Capite ſecundo.

Editio Antuerp. 1556.	Editio Romana. 1577.
repentance. But if you will ſee more malice againſt Chriſt, reade the next.	
21. 510. Chriſtus ſolus & ex ſeipſo Deo Patri placet, & acceptus eſt.	21. 1032. *Chriſtus ſolus ex ſeipſo Deo Patri placet & acceptus eſt.*

Aufertur particula &.

Chriſt onely and *of himſelfe is acceptable & pleaſing vnto God the Father.*	Chriſt onely of himſelfe is acceptable & pleaſing to God the Father.

They go on from euill to worſe, verifying that of the Apoſtle in themſelues: *Euill men and deceiuers ſhall waxe worſe and worſe, deceiuing and being deceiued*: and this not onely againſt vs, but againſt Chriſt himſelfe. The Author ſaith like a good Chriſtian: *Chriſt alone and of himſelfe is accepted of God his Father*: one wold haue thought this ſpeech had bene commendable, but it is not ſufferable in their Church, and yet it is admirable to ſee what craft they vſe in this point, taking out only the little particle *&*, by which meanes *ſolus* and *ex ſeipſo* are conioyned, which afore were diſioyned, and ſo the ſence quite peruerted. For whereas the Author makes two ſentences: firſt, Chriſt *alone* is accepted of God: ſecondly, Chriſt *of himſelfe*, or for his owne worth is accepted of God: they taking out *&* make but one, *Chriſt alone is of himſelfe accepted of God*: wherein if they intended, that the godly were alſo accepted of God in and for Chriſt, the intent had bene good: but it appeares by the laſt and many other their falſifications, that they purpoſe to maintaine this opinion, Chriſt is the alone Sauiour and

Editio Antuerp. 1556. | Editio Rom. 1577.

satisfier of God in himself; but that Christ is simply and absolutely the alone Sauiour; and he onely who pleaseth God, that they indure not: and these words, as *Ferus* speaketh them, do exclude this doctrine, (as we also do) but as they haue altered them they do admit it. Now by the way, if so little a change can make so great an alteration, Students in Diuinitie may here be warned to looke well to the Authors they reade: for sometime the print of the Popes fingers is not easily to be discerned, though they pierce to the quicke.

22. 510. *Solus* Christus medium est & via, diuinas promissiones æternamque salutem consequendi.

22. 1032. *Christus medium est & via diuinas promissiones æternamq́, salutem consequendi.*

Aufertur Solus.

Onely *Christ is the meane and way to obtaine eternall saluation, &c.*

Christ is the mean and way to obtaine, &c.

All that hath bene said of their wrong offered to Christ, is proued and made good against them in this place: for whereas the *Author* plainely and soundly professeth *Christ alone to be the means and way to heauen*, they most maliciously put out *alone*, & say, Christ is a means and a way to heauen, which he may be, and yet there may be an hundred meanes and wayes beside him. This their forgerie & corruption as it is hatefull to the world, and fit to be iudged and condemned of men, so this despight and abuse to *Christ*, to deny him that he hath deserued, that God hath giuen him, that the Scriptures speake

Editio Antuerp. 1556. | Editio Romana. 1577.

ſpeake of him, and not ſuffer a man to ſpeake truth of him, we referre it to the iudgement of Chriſt himſelfe.

23. 511. Cognoſcere Deum eſt præcepta eius implere, & piè viuere.

23. 1035. Ad ſalutem *cognoſcere Deum eſt præcepta eius implere & piè viuere.*

Adduntur ad ſalutem.

To know God is to keepe his commaundements and to liue godly.

To know God *vnto ſaluation* is to keepe his commaundements and to liue godly.

Here the words *vnto ſaluation* are added: and ſo are the ſame words in the next corruption, and in both places needleſly: for it is apparant to every man that that muſt be the Authors meaning.

24. 512. Si cognoſcis Deum ſummum bonum eſſe, &c.

24. 1035. *Si cognoſcis* ad ſalutem *Deum, &c.*

Adduntur itidem hæc verba, ad ſalutem.

If thou knoweſt God to be the chiefeſt good, &c.

If thou knoweſt *vnto ſaluation* that God is the chiefeſt good, &c.

25. 512. Quomodo poſſibile eſſet, vt quis ſummum bonum cognitum non diligeret, &c.

25. 1035. Ingratus & impius eſſet, *ſi quis ſummum bonum cognitum non diligeret.*

Mutantur verba, Quomodo poſſibile eſſet, *in hæc,* Ingratus & impius eſſet.

How is it poſsible, that a man knowing the chiefe good, ſhould not loue it?

Hee were vnthankefull and vngodly, who knowing the chiefe good ſhold not loue it?

26. 512. Infideles doctores ſunt qui mandatorum Dei nũquam vel minimam mentionẽ faciunt.

26. 1035. Hæretici *vel infideles doctores ſunt, qui, &c.*

Ex Cap secundo.

Editio Antuerp. 1556. | Editio Romana. 1577.

Adduntur hæc, Hæretici vel.

They are vnfaithfull teachers which make seldome or small mention of Gods commandements.

They are heretikes or vnfaithfull teachers which make seldome, &c.

The Author saith, they be vnfaithfull teachers that make little or no mention of Gods lawe: but least this might be applied to vs: and thereby we haue so much honour as to be called *teachers*, or least that distinction of vnfaithfull teachers might intimate, that amongst vs were some faithfull teachers. They therefore adde and præmise *Hæretici*, meaning by heretikes the teachers in our Church, and by *vnfaithfull teachers* those that be euil in their owne Church. But for our parts we confesse, that they are worthy so to be called, who neuer make mention of Gods lawes: God and his Church will testifie for vs, that we call and crie daily in our preaching, for holinesse and obedience to Gods commandements, and dare stand to it, that our Sermons & writings make more honorable mention of Gods commaundements then the Romish Church doth.

27. 512. Si qui præcepta Dei seruant *certi sunt quòd* & charitatem Dei in se habeant, & insuper etiam in Deo sint & maneant. Consequitur eos qui præcepta negligunt nec in charitate, aut gratia, nec in Deo esse.

27. 1036. *Si qui præcepta Dei seruant, & charitatem Dei in se habeant & insuper etiam in Deo sunt & manent, consequitur eos qui præcepta negligunt nec in charitate, aut gratia, nec in Deo esse.*

Aufertur, certi sunt quòd.

If

Ex Cap. ſecundo.

Editio Antuerp. 1556.

If any do keep Gods commandements, they are ſure *that they haue the loue of God in them, and beſides alſo are and remaine in God. It followeth that they which neglect the commaundements are neither in loue, nor in grace, nor in God.*

Editio Romana. 1577.

If any keep Gods commandements, they haue both the loue of God in them, and beſides alſo are and remaine in God. It followeth that thoſe that neglect the commaundements are neither in loue, nor in grace, nor in God.

Here the Author inclining to our doctrine, that a man being truly in the ſtate of grace, may be and is aſſured of his ſaluation, which doctrine they deny: they haue therfore altered him ſo, as all words arguing any certaintie are left out, which is quite contrary to the Autors meaning. But their ill dealing in this point will appeare more euidently in other places.

28. 513. Duo Deus à nobis poſt fidem *& ex fide* exigit, puritatem videlicet vitæ & charitatem.

28. 1037. *Duo Deus à nobis poſt fidem requirit, nimirum charitatem, et ex* viua *fide* opera *& puritatem vitæ* exigit.

Auferuntur & ex fide, *mutantur* exigit *in* requirit, *adduntur* ex viua fide opera, *& vltimò* exigit, *& alteratur totus clauſulæ curſus.*

God exacteth two things of vs after faith and out of faith, namely puritie of life, and charitie.

God requireth two things of vs after faith, namely charitie, works of a liuing faith, and puritie of life.

Here the Authors words and meaning are turned and toſſed vp and downe, as though they had commiſſion to make euery man ſpeake what they liſt. Firſt, we hold and teach that charitie is not onely after faith, but proceeds from and out of faith; and ſo doth *Ferus* in plaine

Editio Antuerp. 1556. | Editio Romana. 1577.

words as we do. They hold that it is after faith, but not from it or out of it: and therfore they put out that word *ex fide*, thereby making him say as they do, namely that *charitie is after faith*, but not *of or from faith*. Likewise they adde the word *opera* needlesly, and to no purpose, but to bleare the Readers eyes, and to possesse him with some high conceit of their workes: for the Author naming *puritie of life*, the other needs not, seeing puritie of life cannot be without good workes; nay what is puritie of life, but abstaining from ill, and doing good workes? Yet thus they will correct *Magnificat*, to shew their authoritie. Diuers other falsifications there be in these few words, the purpose whereof wil appeare in other places.

29. 513. Hoc tangit eos, &c. qui sermonem de charitate & bonis operibus fastidiebant, vel non necessarium putabant: *In qua persuasione nunc fermè omnes sumus.*

We are almost all now perswaded that speech of charitie and good workes is not necessary, &c.

29. 1037. *Delentur hæc verba*, In qua persuasione nunc fermè omnes sumus.

These words are put out, *We are almost all perswaded.*

The Author confesseth that such prophanesse is crept into the Romish Church, that all speech of holinesse or good workes is vnpleasant almost to all. *Ferus* tooke paines to obserue this, to reproue this, and to write this: and they for answer take paines to raze it out. Thus if there be any euill spoken of vs, though it be neuer so vniust, if he speake a word, they will make it three: but if any euill be spoken of them, be it neuer so iust and true,

it

Editio Antuerp. 1556. | Editio Romana. 1577.

it muſt be concealed and buried, as though it had neuer bene ſpoken; ſo iuſt and equall is the proceeding of that Church.

30. 513. Nihil nouum eſt iuxta fidem & ex fide, etiam *charitatem* & vitæ ſanctitatem docere.

30. 1037. *Nihil nouum eſt iuxta fidem & ex* viua *fide etiam* opera charitatis *& vitæ ſanctitatem docere.*

Additur viua, *alteratur* charitatem *in* opera charitatis.

It is no noueltie to teach charitie *and holineſſe of life according to faith and out of faith.*

It is no noueltie to teach according to faith and out of faith, euen *the workes of charity* and holineſſe of life.

As in the 28. corruption, ſo here againe they will not allow charitie to come from faith. *Ferus* ſaith ſo, as plainly as we; but let him ſay it as oft as he wil, ſo oft they wil alter it, and make him ſay as they ſay.

31. 514. Quo minus timeant cõtra diabolum & vitia pugnam inire victoriam iam conſecutos eſſe pronunciat.

31. 1041. *Quo minus timeant contra diabolum & vitia pugnam inire victoriam,* non tantum in futuro eos conſecuturos, verum in præterito *iam conſecutos eſſe pronunciat.*

Adduntur non tantum in futuro conſecuturos verum in præterito.

That they ſhould haue leſſe feare to fight againſt ſinne and Satan, he doth pronounce that they haue already got the victorie.

That they ſhould haue leſſe feare to fight againſt ſinne and Satan, he pronounceth that *they ſhall not onely hereafter obtaine the victory, but that* they haue already obtained it.

I find no cuill at the firſt ſight in this alteration.

32.

Ex Cap. 2.

Editio Antuerpiensis. 1556.	Editio Romana. 1577.
32. 517. Quod Iohannes versu 18. statim à singulari numero ad pluralem transit, plerique sic intelligunt quod sit expositio prioris verbi, &c.	32. 1047. *Quod Iohannes ver. 18. statim à singulari numero ad pluralem transit, plerique sic intelligunt* (sed prauè) *quod sit expositio prioris verbi, &c.* *Adduntur verba hæc* (sed prauè.)
Whereas Iohn in the 18. verse goeth presently from the singular number to the plurall, the most do vnderstand it to be the exposition of the former word, &c.	Wheras Iohn in the 18. verse goeth presently from the singular number to the plurall, the most do vnderstand it (*but falsly*) to be the exposition of the former word &c.

Here they are so afraid least *Ferus* should make the Pope Antichrist (as in their owne consciences the best of them feare he is) that they will not suffer him to incline towards it in the least degree: and therfore whereas he alledgeth an exposition, which may seeme to make something against them, but censureth it not one way or another; they adde the censure, and say (*sed prauè*) that is, their exposition is false and naught. By this means they make what they will either naught or good.

33. 518. Accedebat & aliud malum æquè pestilens, postquam in Ecclesiam introducta fuit illa mundana pompa & diuitiarum abundantia, tunc enim	33. 1049. *Deletur totum hoc inter hæc verba,* Accedebat & aliud, *& hæc* Iohannes hic, *inclusiuè.*

incepit in Ecclesia etiam mala vita, maximè Ecclesiasticorum qui neglectis his quæ officium pastorale exigebat, solis temporalibus se occupabant, non Episcopi sed Principes vocari gaudentes, non Christo sed mundo seruientes: hoc erat ipsissimum venenum Ecclesiæ: de vtrisque igitur hoc est tam de hæreticis, quàm de malis pastoribus intelligi posset verbum hoc.

There

Ex Capite ſecundo.

Editio Antuerp. 1556.	Editio Romana 1577.
There fell out alſo another miſchiefe as peſtilent, after that that ſame worldly pompe and abounddance of riches was brought into the Church, then alſo began euill liuing in the Church, chiefly of cleargie men, who being heedleſſe of thoſe things which their paſtorall dutie did exact of them, gaue themſelues wholy to temporall vanities, glorying not in the names of Biſhops, but of Princes, and ſlaues vnto the world, not ſeruants vnto Chriſt. This was the very ſelfe poyſon of the Church. Of both therefore as wel heretickes as euill paſtors may this word be vnderſtood: yet Iohn doth here ſpeake chiefly of Heretikes.	All this is thruſt out from theſe words, *There fell out alſo:* vnto theſe, *Iohn here doth ſpeake, &c.*
34. 518. Iohannes tamen potiſſimũ loquitur de hæreticis	34. 1049. *Iohannes hic potiſſimum loquitur de hæreticis.*
	Auſertur verbum tamen.
Iohn notwithſtanding *ſpeaketh chiefly of heretikes.*	Iohn ſpeaketh here chiefly of heretikes.

Here is a great complaint and ſmall ſatisfaction: a long bill and a ſhort anſwer; a large accuſation, and a briefe Apologie, namely, all in one word. *Deleatur* ſaith the Pope, put it out, quench it, burie it in the depth of obliuion, that it neuer riſe againe to iudge and condemne the holy mother Church of Rome. But ô thou that ſitteſt in the chaire of peſtilence, know that this

Ex Cap. secunda.

Editio Antuerp. 1556. | Editio Rom. 1577.

confession of the truth, which is made out of the mouth of *Ferus* one of thine owne housholde, shall neuer die, and thy shame shall euer liue by it. Here thou art first accused, not by *Luther* nor *Caluin*, *Bucer* nor *Beza*, but by *Ferus* thine owne Friar: *That thou hast suffered worldly pompe, and pleasures, and consequently scandalous lines of thy Cleargie men to creepe into the Church*: also *that thou hast suffered thy Cleargie*, and giuen full scope to thy self, *to neglect the holy duties of their pastoral function, and to busie themselues in temporal matters*: further, *that they haue more delighted in the titles of Princes then Bishops*. In a word, *that you haue made your selues slaues to the world, not seruants to Christ*. This your dealing *Ferus* affirmeth to haue bene the very poyson and bane of the Church: and he concludeth, that this was and is *as great an euill*, and *as pestilent*, as euer the heresies were, and haue done as much hurt. And that S. *Iohn* in this Chapter doth as well meane these kind of men, as heretikes, when he saith, *They went out from vs, for they were not of vs*. And all this thou hopest is well answered and sufficiently satisfied by razing the record, and embezeling and withdrawing this bill of accusation. But thinkest thou, that this shall suffice the world, or that the mouth of truth can thus be stopped, or the God of truth thus mocked? Nay assure thy selfe the same God will bring it to passe, that though *Ferus* be dead and cannot prosecute this iniury, yet while his name liueth, or his ashes remaine, they shal crie aloud and proclaime to all the world; Wo be vnto that sinful sea of Rome! which wil be euil, but not seem to be so: which will couer, but not heale the wounds

of

Ex Cap. ſecundo.

Editio Antuerp. 1556.	Editio Romana. 1577.
of her children: and will not ſhame to do thoſe euils, which ſhe is aſhamed ſhould be written of her.	
35. 518. Mali paſtores propter vitam impiam Antichriſti nominari poſſunt.	35. 1049. *Mali paſtores propter impiam vitam Antichriſti* aliquo pacto *nominari poſſunt.*
Adduntur hæc, aliquo pacto.	
Euill paſtors for their enil life may be called Antichriſts.	Euill Paſtors for their euill life may be *in ſome ſort* called Antichriſts.
36. 519. Mali tantùm corpore in Eccleſia ſunt, non ſpiritu.	36. 1050. *Mali* numero *& corpore in Eccleſia ſunt non ſpiritu* & merito.
Adduntur hæc, numero, *atque,* & merito.	
Euill men are in the Church in body onely, not in ſpirit.	Euill men are in the Church *in number* and bodie, not in ſpirit and *merit.*

Popiſh merits are one of the richeſt pearles in the Popes Crowne, and for the defence whereof that malignant Synagogue exerciſeth all the weapons of her carnall warfare: *Ferus* like a forgetfull ſonne ſeldome dreames of it, and neuer fights for it at all. Therefore the mother Church helpes her ſonnes memorie, and makes him talke of merit, when he neuer thought of it: and though he be dead, and ſo ſhe cannot put it into his mind, yet ſhe will thruſt it into his writings, and tie it to the taile of this ſentence; though all men may ſee it is but a filthie cloute botched vpon a faire garment where there was no need: Euill men (ſaith *Ferus*) are in the Church in bodie, not in ſpirit: Euill men (ſay they) are in the Church, in bodie *and in number*, not in ſpirit *nor in merit.*

Ex Cap. secundo.

Editio Antuerp. 1556.	Editio Romana. 1577.
37. 519. Qui ab Ecclesia se separant *ad Christianos*, & electorum numerum non pertinent.	37. 1050. *Qui ab Ecclesia se separant ad electorum numerum non pertinent.*

Auferuntur hæc, ad Christianos.

They that separate themselues from the Church, belong not to Christians, *nor to the number of the elect.*	*They that separate themselues from the Church, belong not to the number of the elect.*

See how they shuffle all on heapes, sometime they put out *elect*, and leaue or put in *Christians*. Here they put out *Christians*, and leaue in the *elect*: thus they care not, and sometime know not what they do, so they may alter and corrupt for such priuate purposes as they propound to themselues.

38. 519. Qui ad electos non pertinet, nec cum Christo *quicquam commune* habet.	38. 1050. *Qui ad electos non pertinet, nec cum Christo* supernam hæreditatem communē *habebit.*

Mutatur quicquam commune, *in* supernam hæreditatem communem, *&* habet *in* habebit.

He that belongs not to the elect hath nothing *common with*	He that belongs not vnto the elect, *shall haue no heauenly inheritance* cōmon with Christ.

Ferus saith, *They that are not elect haue nothing common with Christ*: the Pope saith, *They that are not elect, haue no part of the heauenly inheritance with Christ.* These men haue so ill consciences they feare their owne shadowes: for what needed all this, if they had had any care of the truth, let them tell vs in good sooth haue the reprobate any part in Christ at all? or is there any thing common betwixt Christ and them? For as for their

name

Editio Antuerp. 1556. | Editio Romana. 1577.

name of Christians, and the vse of the word and sacraments, &c. these are common betwixt the Church and them. But as for Christ, there is no more communication of grace and spirituall life from him into them in this world, then there is of the heauenly inheritance in the world to come. So *Feruo* held, and so do we, though they shame not to falsifie and corrupt him that he may dance after their pipe.

39. 520. In Ecclesia iamdudum inualuerunt abusus fermè omnium rerum, variæ superstitiones, & mali mores ad summum vsque: verũ *Deus huius seculi* Mammon & ambitio ita *nos* excæcauit vt tanta Ecclesiæ mala ne videre quidem possumus.

39. 1051. *In Ecclesia, &c. verum Mammon & ambitio ita* quosdam *excæcauit, vt tanta Ecclesiæ mala ne videre quidem* possunt.

Aufertur Deus huius seculi: *mutatur* nos *in* quosdam, & possumus *in* possunt.

The abuse almost of all things hath long since gotten root in the Church: diuers superstitions and euill manners euen vnto the highest: but the God of this world *Mammon and ambition hath so blinded our eyes that we cannot see those great euils in the Church.*

The abuse, &c. But Mammon and ambition hath so blinded *some mens* eyes that *they* cannot see those great euils in the Church.

40. 520. Tantum abest vt ea tollamus.

We are so far from taking them away.

40. 1051. *Deletur.*

Ex Cap. ſecundo.

Editio Antuerp. 1556. | Editio Romana. 1577.

Here againe this good man (whoſe ſoule like righteous *Lot* was vexed to ſee the vncleanneſſe of the Romiſh Church) complaineth, that abuſes, ſuperſtitions, and prophaneneſſe are growne to the full height of ripeneſſe in their Church, and yet they are ſo blinded that they cannot ſee it: ſo farre are they frō reforming them. This true confeſſion, what hath it wrought? haue they hereupon remoued or reformed any thing? no, onely they haue ſtopt the plaintifs mouth, and burned his petition; they haue remoued the complaint, but the abuſes ſtand ſtill, and the ſuperſtitions grow more and more, and now there are ſcarce any left, who will, or at leaſt who dare reproue them. This can neuer be ſufficiently wondred at, that the Romiſh Church will ſtill do that which they are aſhamed to ſtand to: and dayly and wilfully ſuffer thoſe euils to be done amongſt them, which they will in no wiſe ſuffer to be written or reported of them: are they aſhamed to heare of it? then who (but the whore of Babylon) would not be aſhamed to do it?

41. 520. Quicquid ad ſalutem neceſſarium eſt, hoc iamdudum ſpiritus Eccleſiæ & verbo Euangelij & occulta ſua inſpiratione manifeſtauit.

41. 1052. *Quicquid ad ſalutem neceſſarium eſt, hoc iamdudū ſpiritus Eccleſiæ, & verbo Euangelij & occulta ſua inſpiratione manifeſtauit* & manifeſtabit.

Adduntur verba & manifeſtabit.

Whatſoeuer is neceſſary vnto ſaluation, that the ſpirit, both by the word of the Goſpell, and alſo by his ſecret inſpiration hath already made manifeſt vnto the Church.

Whatſoeuer is neceſſary vnto ſaluation, that the ſpirit both by the word of the Goſpell, & alſo by ſecret inſpiration hath already made *and wil hereafter make* manifeſt vnto the church.

The

Ex Cap. ſecundo.

Editio Antuerp. 1556. | Editio Romana. 1577.

The Romiſh Church hath a perilous opinion full of Atheiſme and impietie, that the Scripture was written vpon occaſions, and ſerued principally for thoſe preſent times. But that the Church hath a promiſe and a power to ſet downe all things, in all times, for life or doctrine, faith or manners, which ſhall be needfull for theſe times. This they do euery where intimate, and ſome of them do plainly bolt out. But *Ferus* was farre from this opinion, and ſo are we. We therefore acknowledge the Scriptures are able to make the man of God perfect: and *Ferus* (in this point a true Caluiniſt) confeſſeth, that whatſoeuer is neceſſary to ſaluation, the Spirit of God *hath already reuealed* to the Church. But the Romiſh church ſpurning at ſuch a ſpeech, as diſgracefull to them (though moſt honourable to Gods ſpirit and word) addeth and ſaith, *& manifeſtabit, and will reueale.* But this is new and vnfined wine put into this old veſſell, and it worketh till it haue broken the veſſell, ſo as now their ſhame comes out and runnes ouer to the view of all the world. For what is that whereby they abuſe all the world at this day, but a ſuppoſed authoritie to deuiſe what they liſt, and then to father it on the holy Ghoſt, whom they imagine they haue faſt tied to their chaire. But the vanitie of this conceit appeares in this, that they are faine to thruſt it into mens writings, elſe they ſhould find it but in few writers of approued learning, I meane who liued afore the Ieſuites were hatched, who are the Popes deareſt brood; and what they ſay, no great matter, ſeeing all the world knoweth they haue tied themſelues by vow and oath to be true to the Pope, to aduance his ſeate, his honor,

Ex Cap. 2.

Editio Antuerpiensis. 1556. | Editio Romana. 1577.

nor, his throne by all meanes, and finally to liue and die with him and for him. Obserue (I pray) this oath is taken expresly, not for the truth, but for the Pope.

42. 522. Christum fide & vita confiteri summa & certissima salus est.

42. 1055. *Christum fide & & vita* perseueranter *confiteri summa & certissima salus est.*

Additur perseueranter.

To confesse Christ in faith and life is the highest and surest saluation.

To confesse Christ *with perseuerance* in faith and life is the highest and surest saluation.

The Romish Church hold & teach, that a man may fall from the state of grace and be damned: we denie it, and hold with the Scriptures, He that is once Christs sheepe cannot perish. They would gladly haue *Ferus* of their side, but it will not be: sometime they set him on the tenters and stretch him out, sometime they tosse and turne him vp and downe, sometimes they clip and pare his nailes till they make him bleed his best bloud, sometime they peece and patch him, as here they adde *perseueranter*, which they may take home againe with shame enough, for it is none of his. But their corrupt dealing herein, and his soundnesse in this doctrine will better appeare elsewhere.

43. 522. Hæc est voluntas Dei sanctificatio vestra vt abstineatis à fornicatione. 1. Thes. 4.

43. 1056. *Hæc est voluntas Dei sanctificatio vestra vt abstineatis vos à fornicatione, vt sciat vnusquisque vestrum vas suum possidere in sanctificatione & honore, non in passione desiderij sicut Gentes quæ ignorant Deum.* 1. *Thess.* 4.

Additur

Ex Cap. ſecundo.

Editio Antuerp. 1556. | Editio Romana. 1577.

Additur contextus Pauli, qui in Editione Antuerpienſi præſcinditur.

Why theſe men, who in other places take quite away not only many ſentences of the Autor, but many places of the holy Scriptures, ſhould here adde ſo many more of the text vnto that which the Author alleadgeth, I cannot thinke but there are notable reaſons, though not ſo eaſie to be diſcouered.

44. 522. Per doctrinam & verbum Dei ad ſummum honorem producimur, & ſummã etiam vtilitatem conſequimur.

44. 1056. *Per doctrinam & verbum Dei ad ſummum honorem producimur, ſi illud ſeruemus, & ſummam etiam vtilitatem conſequimur.*

Adduntur, Si illud ſeruemus.

We are preferred vnto moſt high honour by the doctrine and word of God, and by it do alſo obtaine the greateſt profite that may be.

We are preferred vnto moſt high honor by the doctrine & word of God, *if we keepe it*, and by it do alſo obtaine the greateſt profite that may be.

The Author ſaith, we attaine both honor and profit by the doctrine and word of God: they adde hereunto, *If we keepe or obſerue it*, which if they did to ſhew, that knowledge auaileth not without practiſe, their intent were good: but if becauſe they can endure no praiſe giuen to God or to his word, wherein themſelues and their owne workes and merits haue not a ſhare: therfore they adde this to giue a part of this honour vnto themſelues; it is impious againſt God, and ſo much the more iniurious to the Author: their conſciences can tell them the truth hereof: for my part I would not haue entertai-

Ex Cap. 2.

Editio Antuerpienſis. 1556. | Editio Romana. 1577.

ned this ſuſpition, but that other their falſifications in other places put it paſt ſuſpition, and to the ſame purpoſe is this that followeth.

45. 522. Et vtile & honeſtũ eſt in ſana doctrina & verbo Dei perſtare.

45. 1056. *Et vtile & honeſtum eſt in ſana doctrina &* obſeruantia *verbi Dei perſtare.*

Additur obſeruantia, *& pro* verbo, *ſupplent* verbi.

It is both honeſt and profitable to perſiſt in the ſound doctrine and word of God.

It is both honeſt and profito perſiſt in ſound doctrine, and the *keeping of the word* of God.

It is both honeſt and profitable, ſaith the Author, to perſiſt in wholeſome doctrine and in Gods word: they adde thus: *and in the obſeruation or keeping of Gods word.* Which we confeſſe is true and ſound if it came not from corrupt hands and hearts, who if they had not intended ſome poyſonfull purpoſe of magnifying their owne deeds, might in both places haue well enough contented themſelues with the Authors words, ſeeing it is plaine his meaning was ſuch as they expreſſe, onely he was ſo carefull to giue God his due, that he named not our workes, knowing that if the Lord haue that is due to him, we are ſure to receiue from him much more then we haue deſerued. But withall he knew well that we and our workes haue oftentimes all, and more then we haue deſerued, and yet God is forgotten, and the duties to him not performed.

46. 523. Spiritus ſanctus docet nos per medium ſacræ Scripturæ & verbi.

46. 1057. *Spiritus ſanctus docet nos per medium Scripturæ ſacræ & verbi* non ſcripti.

Additur non ſcripti.

The

Editio Antuerp. 1556.	Editio Romana. 1577.
The holy Ghoſt teacheth vs by the meanes of the Scripture and the word.	The holy Ghoſt teacheth vs by the means of the Scripture, and the word *vnwritten.*

Now we come to another maine controuerſie, namely, touching *Traditions*, and the word not written. *Ferus* ſpeakes like a plaine Caluiniſt or good Chriſtian: the holy Ghoſt teacheth vs by the meanes of the *Scripture and the word of God.* But this is farre from their humor: they purge this *Ferus*, and forbid and burne his old bookes which are not purged. But for this his foule hereſie, to make the Scripture the onely meanes by which the holy Ghoſt doth teach vs, if he had now liued they would ſure haue burnt him: but becauſe they cannot pay him, they purge his booke: and here they giue him but two little pils, (*non ſcripti*) but they are ſo ſtrong as they haue left no life nor vertue in the whole ſentence. God teacheth vs by the meanes of the Scripture, and his word, ſaith he, by meanes of the Scripture, and *his word not written*, ſay they. But I cannot find in all his workes, that he allowed or acknowledged any more word *not written* in matters of ſaluation then did *Caluin*. Let the Lord and his Church be iudge of this dealing, when men ſhall haue opinions of ſuch conſequence as this thruſt vpon them, and fathered vpon them when they are dead: but the violence hereof will better appeare in that that followeth.

47. 523. Scriptura ſacra data eſt nobis, ſeu certa quædam regula Chriſtianæ doctrinæ.	47. 1057. *Scriptura ſacra* & traditio *nobis data ſunt, ſeu certa quædã regula chriſtiana doctrina*

Additur & Traditio.

Ex Cap. 2.

Editio Antuerpiensis. 1556. | Editio Romana. 1577.

nor, his throne by all meanes, and finally to liue and die with him and for him. Obserue (I pray) this oath is taken expresly, not for the truth, but for the Pope.

42. 522. Christum fide & vita confiteri summa & certissima salus est.

42. 1055. *Christum fide & vita* perseueranter *confiteri summa & certissima salus est.*

Additur perseueranter.

To confesse Christ in faith and life is the highest and surest saluation.

To confesse Christ *with perseuerance* in faith and life is the highest and surest saluation.

The Romish Church hold & teach, that a man may fall from the state of grace and be damned: we denie it, and hold with the Scriptures, He that is once Christs sheepe cannot perish. They would gladly haue *Ferus* of their side, but it will not be: sometime they set him on the tenters and stretch him out, sometime they tosse and turne him vp and downe, sometimes they clip and pare his nailes till they make him bleed his best bloud, sometime they peece and patch him, as here they adde *perseueranter*, which they may take home againe with shame enough, for it is none of his. But their corrupt dealing herein, and his soundnesse in this doctrine will better appeare elsewhere.

43. 522. Hæc est voluntas Dei sanctificatio vestra vt abstineatis à fornicatione. 1. Thes. 4.

43. 1056. *Hæc est voluntas Dei sanctificatio vestra vt abstineatis vos à fornicatione, vt sciat vnusquisque vestrum vas suum possidere in sanctificatione & honore, non in passione desiderij sicut Gentes quæ ignorant Deum. 1. Thess. 4.*

Additur

Ex Cap. secundo.

Editio Antuerp. 1556. | Editio Romana. 1577.

Additur contextus Pauli, qui in Editione Antuerpiensi praescinditur.

Why these men, who in other places take quite away not only many sentences of the Autor, but many places of the holy Scriptures, should here adde so many more of the text vnto that which the Author alleadgeth, I cannot thinke but there are notable reasons, though not so easie to be discouered.

44. 522. Per doctrinam & verbum Dei ad summum honorem producimur, & summã etiam vtilitatem consequimur.

44. 1056. *Per doctrinam & verbum Dei ad summum honorem producimur*, si illud seruemus, *& summam etiam vtilitatem consequimur.*

Adduntur, Si illud seruemus.

We are preferred vnto most high honour by the doctrine and word of God, and by it do also obtaine the greatest profite that may be.

We are preferred vnto most high honor by the doctrine & word of God, *if we keepe it*, and by it do also obtaine the greatest profite that may be.

The Author saith, we attaine both honor and profit by the doctrine and word of God: they adde hereunto, *If we keepe or obserue it*, which if they did to shew, that knowledge auaileth not without practise, their intent were good: but if becausse they can endure no praise giuen to God or to his word, wherein themselues and their owne workes and merits haue not a share: therfore they adde this to giue a part of this honour vnto themselues; it is impious against God, and so much the more iniurious to the Author: their consciences can tell them the truth hereof: for my part I would not haue entertai-

Ex Cap. 2.

Editio Antuerpiensis. 1556. | Editio Romana. 1577.

ned this suspition, but that other their falsifications in other places put it past suspition, and to the same purpose is this that followeth.

45. 522. Et vtile & honestũ est in sana doctrina & verbo Dei perstare.

45. 1056. *Et vtile & honestum est in sana doctrina &* obseruantia *verbi Dei perstare.*

Additur obseruantia, *& pro* verbo, *supplent* verbi.

It is both honest and profitable to persist in the sound doctrine and word of God.

It is both honest and profito persist in sound doctrine, and the *keeping of the word* of God.

It is both honest and profitable, saith the Author, to persist in wholesome doctrine and in Gods word: they adde thus: *and in the obseruation or keeping of Gods word.* Which we confesse is true and sound if it came not from corrupt hands and hearts, who if they had not intended some poysonfull purpose of magnifying their owne deeds, might in both places haue well enough contented themselues with the Authors words, seeing it is plaine his meaning was such as they expresse, onely he was so carefull to giue God his due, that he named not our workes, knowing that if the Lord haue that is due to him, we are sure to receiue from him much more then we haue deserued. But withall he knew well that we and our workes haue oftentimes all, and more then we haue deserued, and yet God is forgotten, and the duties to him not performed.

46. 523. Spiritus sanctus docet nos per medium sacræ Scripturæ & verbi.

46. 1057. *Spiritus sanctus docet nos per medium Scripturæ sacræ & verbi* non scripti.

Additur non scripti.

The

Ex Cap. secundo.

Editio Antuerp. 1556.	Editio Romana. 1577.
The holy Ghost teacheth vs by the meanes of the Scripture and the word.	The holy Ghost teacheth vs by the means of the Scripture, and the word *vnwritten.*

Now we come to another maine controuersie, namely, touching *Traditions*, and the word not written. *Ferus* speakes like a plaine Caluinist or good Christian: the holy Ghost teacheth vs by the meanes of the *Scripture and the word of God.* But this is farre from their humor: they purge this *Ferus*, and forbid and burne his old bookes which are not purged. But for this his foule heresie, to make the Scripture the onely meanes by which the holy Ghost doth teach vs, if he had now liued they would sure haue burnt him: but because they cannot pay him, they purge his booke: and here they giue him but two little pils, (*non scripti*) but they are so strong as they haue left no life nor vertue in the whole sentence. God teacheth vs by the meanes of the Scripture, and his word, saith he, by meanes of the Scripture, and *his word not written*, say they. But I cannot find in all his workes, that he allowed or acknowledged any more word *not written* in matters of saluation then did *Caluin.* Let the Lord and his Church be iudge of this dealing, when men shall haue opinions of such consequence as this thrust vpon them, and fathered vpon them when they are dead: but the violence hereof will better appeare in that that followeth.

47. 523. Scriptura sacra data est nobis, seu certa quædam regula Christianæ doctrinæ.	47. 1057. *Scriptura sacra &* traditio *nobis data sunt, seu certa quædã regula christiana doctrina*

Additur & Traditio.

Ex Cap. secundo.

Editio Antuerp. 1556.	Editio Rom. 1577.
The holy Scriptures are giuen vs as a certaine sure rule of Christian doctrine.	The holy Scriptures *and Tradition* are giuen vs as a certaine sure rule of Christian doctrine.

Ferus it seemes in those dayes feared not to speake truth, and to deale plainely, for he proceedeth to speake more fully like a *Caluinist*: *The Scripture* (saith he) *is giuen vs as a sure rule of Christian doctrine. Caluin* or *Luther* neuer spake more plainely for vs, then *Ferus* doth in these words, in one of the greatest controuersies that are betwixt vs: for grant this that he here saith, and we shal soone put an end to most of our questions. The Church of *Rome* well foreseeing this, takes her sonne *Ferus* and corrects him for his boldnesse, and hath made him now turne his tune, and say, *the Scripture and Tradition* are giuen vs as a sure rule of Christian doctrine, *Ferus* like an vnwise sonne could find no match for the Scripture. But she takes power to her selfe to ioine *Traditions* in æqualitie with the Scripture: graunt her this, and no marueil though her doctrines seeme sound and substantiall: for when as much of her power, and many of her doctrines haue no footing in the Scriptures, but must be guarded by *Tradition*, and when all traditions are both to be deuised and authorized by her selfe, can any wise man wonder that her flourishes seeme so faire, and her sandie bulwarkes so strong? Well, this may suffice a reasonable man, that she is driuen to these shifts to falsifie records, and to see that those in her Church (who haue both learning and conscience together) are of our mind.

48.

Ex Cap. ſecundo.

Editio Antuerp. 1556.

48. 523. Si Scripturam vt certiſſimam ſacræ doctrinæ regulam ob oculos nobis poſitam habentes tam diſſimilia tamen docemus, quid fieret ſublata ſcriptura?

Editio Romana. 1577.

48. 1057. *Si Scripturam* & traditionem Apoſtolicam *vt certiſſimam ſacræ doctrinæ regulam ob oculos nobis poſitam habentes tam diſſimilia tamen docemus, quid fieret ſublatis* his?

Adduntur & traditionem Apoſtolicam : *& mutatur* ſcriptura *in* his.

If we hauing the Scriptures before our eyes as the moſt infallible rule of ſound doctrine do yet teach ſuch vnlikelihoods, what ſhould come to paſſe if the ſcripture *were taken away?*

If we hauing the Scriptures *and Apoſtolike traditions* before our eyes as the moſt infallible rule of ſound doctrine, do yet teach ſuch vnlikelihoods, what ſhould come to paſſe if *theſe* were taken away?

Here *Ferus* ſtill proceeds, as though he had vowed to die a Caluiniſt, he ſaith *the Scripture is the moſt certaine rule of our doctrine.* They aske vs who were of our Religion when *Luther* began : I anſwer, *Ferus* was, not in a circumſtance, but in a matter of ſubſtance, not in a ſingle point, but in this which hath twentie more depending on it. If the Scripture be the certaineſt rule, what can be better, or as good as it? Now the Scripture is our rule: therefore by the iudgement of the beſt learned and honeſteſt of your Religion in thoſe dayes, *our rule is the certaineſt rule.* Thus *Ferus* his free and franke teſtimonie ſhall be an eternall teſtimonie to our truth: and this your forgery, whereby you adde and depraue his words, an euerlaſting monument of your ſhamefull dealing, and ſhameleſſe defending of an ill cauſe.

Ex Cap. secundo.

Editio Antuerp. 1556.	Editio Romana. 1577.
49. 523. Iohannes hoc non vult quod de cætero nulla scriptura, aut externa verbi Dei prædicatione opus habeamus: sed, &c.	49. 1057. *Iohannes hic non vult quod de cætero nulla Scriptura*, traditione, *aut externa verbi Dei prædicatione opus habeamus: sed, &c.*

Additur Traditione.

Iohn meanes not that frō henceforth we should neede no Scripture, or outward preaching of Gods word: but, &c.	Iohn meanes not that from henceforth we should need no scripture, *traditions*, or outward preaching of Gods word: but, &c.

This is the fourth place in one leafe, wherein *Ferus* giues all soueraignetie and perfection to the Scriptures, and they againe shuffle in *traditions*, or rather thrust it in by the head and shoulders. *Ferus* cannot be so bold to affirme a manifest truth, but they will be as bold to depraue it: and as he is like himselfe, still standing to the truth, so are they still like themselues, in obscuring the glorie of it to their owne shame.

50. 523. Certam fiduciam coram Deo nihil sub cœlo præstare potest, quam post fidem & ex fide pia vita & bona conscientia.	50. 1059. *Certam fiduciam coram* iudicio *Dei nihil sub cœlo præstare potest quam* viua *fides & ex* hac *fide pia vita & bona conscientia.*

Additur ~~iustitia~~ *iudicio*: *mutatur* Deo *in* Dei: *aufertur* post fidem: *additur* viua fides *&* hac.

Nothing vnder heauen obtaineth a sure confidence before God so soone as after faith, and out of faith a good conscience and a godly life.	Nothing vnder heauen obtaines a sure confidence before Gods *iudgement* so soone as a *liuing faith*, & out of *that* faith a good conscience & a godly life

51.

Ex Capite ſecundo.

Editio Antuerp. 1576.	Editio Romana 1577.
51. 524. Per fidem filij Dei efficimur.	51. 1060. *Per* viuam *fidem filij Dei efficimur.*

Additur viua.

By faith we are made the ſons of God.	By *a liuing* faith we are made the ſonnes of God.
52. 524. Iuſticia noſtra in nobis pro hoc tempore omnino perfecta eſſe non poteſt: nam vita Chriſtiana non eſt iuſtitia, ſed perpetua iuſtificatio: tunc autem perfecta erit, &c.	52. 1060. *Iuſtitia noſtra in nobis pro hoc tempore omnino* conſummata *eſſe non poteſt: nam vita Chriſtiana non eſt* tantum *iuſtitia, ſed* etiam *perpetua iuſtificatio: ſed tunc autem* conſummata *erit, &c.*

Bis mutatur perfecta *in* conſummata : *additur* tantum *&* etiam.

Our iuſtice in this life cannot be perfect in vs, for the life of a Chriſtian is not iuſtice but a perpetuall iuſtification: but then it ſhall be perfect, &c.	Our iuſtice in this life cannot be *conſummate*, for the life of a Chriſtian is not *only* iuſtice but *alſo* a perpetuall iuſtification: but then it ſhall be *conſummate*, &c.

The Papiſts haue a proud opinion, that a holy mans righteouſneſſe inhærent in himſelfe after his ſanctification, may be perfect in this life. We abhorre this haughtie conceit, and ſay with the Scripture, *None can ſay his heart is cleane. Ferus* is plaine for vs, ſaying, our righteouſneſſe in vs in this life cannot be altogether *perfect*, ſpeaking not of the righteouſneſſe of our iuſtification (which is in Chriſt) for that is perfect, but of ſanctification (which is in our ſelues) and is therefore imperfect: the Church of Rome ſuffering no ſuch plainneſſe of the truth, coloureth the matter with craft, & ſaith that it cannot

not be in this life *consummate*. Wherein if they had not a mischieuous meaning, they would neuer haue bene so curious in the exchange: for in truth and plaine dealing there is no great difference betwixt perfect and consummate, but they thinke they haue commission to coine distinctions and differences at their pleasures.

Finis Capitis secundi, quod 38. falsificationes in se habet.

Ex

Ex Capite tertio.

Editio vetus Antuerpiensis. 1556.	*Editio noua Romana.* 1577.
53. 524. Carnali homini blandiùs irrepit & dulciùs sapit, cum audit credentem iustum reputari coram Deo, quã quum audit eum iustum esse qui iusticiam operatur, vt Iohannes hic dixit.	53. 1061. *Carnali homini blandiùs irrepit & dulciùs sapit, cum audit credentem iustum reputari coram Deo, quam quum audit eum iustum* esse debere & *esse qui iusticiam operatur, vt Iohannes hic dixit.*

Additur esse debere.

Vnto a carnall man it sauoureth sweeter and is instilled sooner, when he heareth that the beleeuer is accounted iust before God, then when he heareth that he is iust that worketh iustice, &c.	To a carnall man, &c. then when he heareth, that he *ought to be* and is iust who doth worke iustice, &c.

Here they adde *esse debere*, wherin if they had no meaning but such as the Scripture affoordeth to that word, we had little to say to it: but they vse to do nothing in vaine, therefore there lieth more venime vnder it then appeareth at the first sight.

54. 525. Quid mirum si mundus etiam *nos* adoptiuos filios Dei non agnoscit, cum Christum naturalem filium non agnouit, &c.	54. 1062. *Quid mirum si mundus etiam* bonos *adoptiuos filios Dei non agnoscit, cum, &c.*

Mutatur nos *in* bonos.

What wonder is it if the world do not acknowledge vs to be Gods adopted sonnes,	What wonder is it if the world do not acknowledge *good men* to be Gods adopted

Ex Cap. tertio.

Editio Antuerp. 1556.	Editio Rom. 1577.
when it did not acknowledge Christ his naturall sonne? &c.	sonnes, when, &c.

The Papists fight against particular faith, and would haue men content themselues with a generall, and perswade men, that none can come by ordinarie meanes to a particular assurance of his owne saluation. We hold the contrarie according to the Scriptures, and so doth *Perus* in many places: but here he purposed it not, only by the way vseth a word, which because it may but be interpreted that way, they suffer not to passe vnaltered: but for *nos* which may imply some particular apprehension, they put *bonos*, which can signifie nothing but a generalitie.

55. 525. Iohannes non explicat quæ & qualis futura sit illa similitudo Dei.	55. 1063. *Iohannes non explicat qua & qualis futura sit illa* consummata *similitudo Dei.*

Additur Consummata.

Iohn declares not of what essence or quality that same image of God shall be.	Iohn declares not of what essence or qualitie that same *consummate* image of God shal be.

Perus often seemes to incline to our opinion, namely, that the image of God was more lost in the fall, then the Romish Church holdeth, and lesse recouered in our sanctification, vntill it be perfected in heauen: therefore because here they will not suffer any thing that may but seeme to make for the truth, they corruptly adde to him the word *consummata*.

56. 526. Iohannes non dicit: Qui hanc spem habet, studeat seipsum sanctificare, sed	56. 1064. *Iohannes non dicit* timore impulsus, *studeat seipsum sanctificare, sed sanctificat* sancti-

Editio Antuerp. 1556.

sanctificat seipsum, hoc est ex seipso hoc agit, nec opus habet admonitione, ipsa enim spes consequendæ similitudinis & visionis Dei eum trahit & vrget.

Editio Romana. 1577.

seipsum, hoc est, gratia adiutus *ex seipso hoc agit, nec opus habet* commination*e*: *ipsa enim spes consequenda similitudinis* consummatæ, *& visionis Dei, eum trahit &* allicit.

Mutatur qui hanc spem habet, *in* timore impulsus: *additur* gratia adiutus, *mutatur* admonitione *in* commination*e*, *additur* consummatæ, *mutatur* vrget *in* allicit.

Iohn saith not, He that hath this hope let him studie to sanctifie himselfe, but sanctifieth himselfe, that is, doth it of himselfe, needing no admonition, for the hope of attaining to the image & sight of God, doth vrge and draw him vnto it.

Iohn saith not, *being compelled with feare*, let him studie to sanctifie himselfe, but doth sanctifie himselfe: that is, *being holpen with grace*, he doth it of himselfe, needing no *threates*: for the hope of attaining to the *consummate* image & sight of God, drawes and allures him to it.

Here are fiue falsifications in these words, three of them additions, and two alterations, and with much poyson haue they allayed the vertue of the Authors good meaning: the discouerie of their particular ill purposes herein, I leaue to the readers iudgement: and the rather becausse all or the most of these are such, as be more apparant in other places, let it be sufficient for me to restore this text to his owne natiue integritie.

57. 526. Non loquitur in hoc Capite de iustitia quam supernè accepimus, & quâ Deus nos iustificat, sed de iustitia & sanctitate, in qua ho-

57. 1065. *Hoc deletur inter hæc verba*, fidem & spem: *& hæc*, Denique & hic.

Ex Cap. tertio.

Editio Antuerpiensis. 1556.

mo seipsum exercet.

He speakes not in the Chapter of the iustice which we receiue from aboue, and wherewith God doth iustifie vs, but of that iustice and holinesse wherein a man doth exercise himselfe.

Editio Romana. 1577.

All this is taken out.

This whole sentence is put out, and thought not worth the amending: for it holds absolutely with vs for the matter and meanes of our iustification: namely, that it is no righteousnesse inhærent in our selues, but that which we receiue from aboue, that is, from the person of Iesus Christ, and the mere mercie of God. Is it any maruel though they offer so much wrong and iniurie to the Church of God on earth, that dare do this to Iesus Christ and to God himself? Is not this wretch the Pope worthy to be the Vicar of Christ, who thus in all places blots out what euer is written in his due praise? *Arias Montanus*, thou saidst in thy præface to the *Index expurgat. of Louaine*, that if the Authors dead were aliue againe, they would thanke these purgers for amending their bookes: say in thy conscience, or any other for thee, being now dead, would *Ferus* thanke them that haue pulled this golden sentence out of his booke?

58. 526. Nihil hic tale, sed ingeruntur illa verba, vt sunt vice sententiæ illius supra deletæ.

No such matter here: but this is put in, in lieu of the foresaid sentence taken out.

58. 1065. *Iohannes ait, Qui habet hanc spem seipsum sanctificat, adhuc suam iustitiã à Deo acceptã per bona opera augendo.*

Iohn saith, he that hath this hope doth sanctifie himselfe, still increasing the iustice which he hath receiued of God

Ex Capite tertio.

Editio Antuerp. 1556. | Editio Romana 1577.

God by his good workes.

Here to make amends for all, they ſtole out of this Author, and razed out of his workes, of their liberality they beſtow ſomething on him: and it is not added as water to wine to allay it, nor as ſugar to ſweeten it, nor as a ſharpe ſauce to ſweet meate, to make it relliſh better: but as plaine and ranke poiſon put into meate to kill the eater, or as *Coloquintida* caſt into the pot, poyſoning the whole pot of pottage: for what ſay they, *He that hath this hope in him ſanctifieth himſelfe, ſtill by good works augmenting his righteouſneſſe giuen him of God*: ſtill this they beſtow vpon *Ferus*, and (which is moſt charitable of all) when he is dead. But alas this is not for his good, but their owne gaine: we therefore of the Catholike church who are his heires and exequutors refuſe this gift, as diſgracefull to him: and the rather, becauſe we perceiue by by other of his writings he was farre from ſo proud and prophane a conceit, as in theſe words doth diſcouer it ſelfe. Againe, marke here the good and iuſt dealing of the Romiſh Church, they not onely put in this poiſon, but they firſt pulled out an excellent ſentence tending highly to the honor of *Chriſt*. Such vneuen and vnequal changes are they not robbery? Theſe men do not ſteale a gooſe and ſticke downe a feather, but ſteale the gooſe and leaue a ſnake or ſerpent in the roome thereof.

59. 562. Qui *verè credit* & ſperat ſeipſum ſanctificat.

60. *Ibid.* Aſtipulantur huic aſſertioni omnium *verè credentium* exempla.

59. 1065. *Qui* viua fide credit, *&c.*

60. *Ibid. Aſtipulantur huic aſſertioni omnium* viua fide *credentium exempla.*

Ex Cap. tertio.

Editio Antuerp. 1556.	Editio Romana. 1577.
61. 527. Qui seipsos non sanctificant, nec fidem, nec spē veram habent.	61. 1066. *Qui seipsos non sanctificant, nec fidem, nec spem* viuam *habent.*
62. *Ibid.* Credentes seipsos sanctificant.	62. 1066. Viua *fide credentes, &c.*

Here three times together they put out true faith, and put in liuely faith: truth they take for their enemy, where euer they find it, and are so desirous to quench truth it selfe, that they raze out the name, the word and memory of it.

63. 527. Pagani non habent legem Dei.	63. 1067. *Pagani non habent* scriptam *legem Dei.*

Addunt vocabulum scriptam.

The Pagans haue no law of God.	The Pagans haue no *written* law of God.
64. 528. Sanctificare seipsum est non peccare.	64. 1069. *Sanctificare seipsum est non peccare* & facere bonum.

Addunt hæc, & facere bonum.

To sanctifie himselfe is not to sinne.	To sanctifie himselfe is not to sinne *and to do good.*

No great euill intent appeares in this addition, sauing it seemes needlesse to haue added it to the Authors text, seeing it must needs be he vnderstood it: but let the worst be that can be, yet it is lesse euill in them thus to adde it, then it is in their brethren of Spaine to take it all away. Their words be these:

Cap. 3. in illa verba: *Omnis qui in eo manet non peccat.* Deleatur illud: *Sanctificare enim seipsum non est peccare.*

What fault these Spanish Papists can find with these words, I cannot easily coniecture: but we will set their brethren

Ex Cap. tertio.

Editio Antuerp. 1556. | Editio Romana. 1577.

brethren of Rome vpon them; for they ſay, it is good doctrine, let it ſtand, and adde more to it: theſe ſay, it is vnſound, put it all out. It were good their father the Pope would make his ſonnes friends, and not ſuffer their diſſentions to be thus notorious. But whilſt they be together by the eares, let vs proceed to deliuer this Author out of their cruell hands.

65. 528. Hoc eſt in Chriſto manere, credere, & ſperare. | 65. 1069. *Hoc eſt in Chriſto manere, credere, ſperare,* & charitatem habere.

Adduntur hæc, & charitatem habere.

This it is to remaine, beleeue, and hope in Chriſt. | This it is to remaine, beleeue, and hope in Chriſt, *and to haue charitie.*

This is to remaine in Chriſt, to beleeue, and to hope, ſaith the Author; *and to haue charitie,* ſay they. If the Autor had added this, we could willingly haue embraced it, who eſteeme charitie worthy of all honour: but he thought it needleſſe, becauſe it is neceſſarily comprehended vnder true faith. But that they ſhould adde it, we wholy miſlike it, not for it ſelfe, but for that they couer an ill meaning vnder a faire face, ſeeming onely to grace *charitie,* whereas they intend the diſgrace of *faith:* which appeares by their groſſe partialitie in this kind: for whereas the Author many times nameth charitie without faith, ſee if they euer put in faith: but in how many ſoeuer he nameth faith and not charitie, there they neuer miſſe to adde it, and to bring it in, though it be in at the window. Such partiall iudges are they betwixt faith and charitie. God grant they make much of charitie,

for

Ex Cap. tertio.

Editio Antuerp. 1556. | Editio Romana. 1577.

for I am sure they make little of faith. But if Saint *Paul* liued now, and were to write his Epistles againe, the Church of Rome would teach her sonne to be better aduised, and to temper his stile with more discretion, and not to be so lauish in the commendation of faith as he is, which hath cost the mother Church of Rome no little griefe, and much more trouble.

66. 528. Iustus licèt in Christo manet, tamen sine peccato nec est nec esse potest, septies enim in die etiam iustus cadit.

66. 1070. *Iustus licèt in Christo manet, tamen sine peccato* veniali, *nec est nec esse potest, septies enim in Die etiã iustus cadit.*

Additur veniali.

Though the iust man remaineth in Christ, yet he is not, neither can be without sinne, for euen the iust do fall seuen times a day.

Though the iust man remaines in Christ, yet he is not neither can be without *veniall* sinne, for euen the iust fall seuen times a day.

The Romish Church out of the pride of their nature, holds a proud doctrine, that a man may in this life be free from sinne: we out of the Scriptures hold the contrarie, that there is none that doth good and sinneth not. Thus hold with vs many conscionable and learned Papists, as *Ferus* for one, both here and elsewhere often: the iust man (saith he) though he abide in Christ, *yet neither is nor can be without sinne*: he cannot speake more plainely with vs: what say they, he neither is nor can be *without veniall sinne*. I cannot find that *Ferus* any where alloweth this distinction of some sinnes to be *veniall*, I am sure in this litle book they are faine to adde and foist in the word *veniall* diuerse times: and often also in his Annotations on *Iohn*: and if any where he should seeme

to

Editio Antuerp. 1556. | Editio Romana. 1577.

to haue occasion to tell vs of veniall sinnes, it is on *Matthew* cap. 12. where Christ saith, *we must giue account for euery idle word*: for what sinne is lesse before men then an idle word, yet there he neuer dreameth of any such distinction, but holdeth directly as he doth here, that no man can be fully without infirmities and sinnes in this life, such is the vilenesse of our sinfull nature, and the weakenesse of grace in vs. Thus God and his Church can witnesse, and all ensuing posterities may see it, that *Ferus* afore *Caluin* was of *Caluins* mind in this point, and that in the midst of Poperie, we wanted not store of witnesses to our truths, amongst such of them as to their learning had any conscience and feare of God.

67. 529. Peccat in Christo manens, & non peccat, peccat & labitur *ex infirmitate*, non peccat ex malitia vel ad mortem.

67. 1070. *Peccat in Christo manens, & non peccat, peccat & labitur* venialiter, *non peccat ad mortem.*

Mutatur ex infirmitate *in* venialiter, *& aufertur* ex malitia.

He that remaines in Christ sinneth, and sinneth not: he sinneth and falleth out of infirmitie, *he sinneth not* out of malice, *or vnto death.*

He that remaines, &c. he sinneth and falleth *venially*, but sinneth not *vnto death.*

Here to the same poisonous purpose, they foist in the same distinction againe, abusing the *Author* and perverting his meaning: the good man fals *of infirmitie* saith *Ferus*, he fals *venially* saith the Romish edition: thus do *Ferus* what he can he must speake the *Romish language* when he is dead, though while he liued he spake the *lan-*

guage of Canaan. But to vſe their owne word, this their forgerie & falſification of Writers when they are dead, is I am ſure no veniall, but a malitious and mortall ſinne, for this they do not once, but often; not ſuddenly in paſſion, but purpoſely and with premeditation; not to one Author, but almoſt to all; and if it were well examined, the auncient Fathers haue not eſcaped the clawes of theſe forging and deceiuing Alchimiſts. And this they are not aſhamed of, or do it ſecretly, but openly promiſe it aforehand, and glorie in it when it is done, that ſo that ſynagogue may fully ſhew her ſelfe to haue the brazen face of the whore of Babylon, who ſhames with no ſinne.

68. 529. Caput ſextum ad Romanos docet quomodo manens in Chriſto non peccet: Neſcitis (inquit) quòd omnes qui in Chriſto baptizati ſumus, in mortem ipſius baptizati ſumus, &c.

68. 1070 *Caput ſextum ad Romanos docet, quomodo manens in Chriſto non peccet: An ignoratis (inquit) quia quicunque baptizati ſumus in Chriſto Ieſu in morte ipſius baptizati ſumus: conſepulti enim ſumus cum illo per baptiſmum in mortem, vt quomodo Chriſtus ſurrexit à mortuis per gloriam patris, ita & nos in nouitate vitæ ambulemus.*

Continuatur Pauli textus vltrà verba à Fero *incorrupto allegata.*

Here the Author citing for his purpoſe certaine words of the Apoſtle in the ſixth to the Romaines, they adde much more of the text: which if they do to explane the Authors meaning; and to proue the doctrine more

Editio Antuerp. 1556. | Editio Romana. 1577.

more ſubſtantially, we do willingly approue it. But ſeeing in ſome other places they will not ſtick to thruſt out whole quotations of Scripture, that dealing of theirs makes vs iealous, that their adding and bringing in more of the text is to ſome ſecret ill intent: and this haue they got with their continuall forgerie and lying, not to be beleeued, but ſtill ſuſpected, when it may be they ſay true.

69. 529. Qui peccat nec vidit nec cognouit Deum, hoc intelligendum eſt de eo, qui non ex infirmitate aut ignorantia, ſed ex malitia peccat.

69. 1070. *Qui peccat, &c. ſed ex* certa *malitia peccat.*

Additur vocab. certa.

In this corruption and the next they adde the word *certa*: the Author ſaying, He that ſinneth of malice; they ſay, of *certaine or aſſured malice*: to what needfull end we ſee not, to what ill purpoſe their owne ill conſciences know beſt.

70. 529. Qui peccat ex malitia, *nihil* planè intelligit de negotio Chriſti.

70. 1070. *Qui ex* certa *malitia peccat*, parùm *planè intelligit de negotio Chriſti.*

Additur certa, *mutatur* nihil *in* parùm.

He that ſinneth out of malice, vnderſtandeth truly nothing *of the affaires of Chriſt.*

He that ſinneth out of *certaine* malice, vnderſtands truly *little* of the affaires of Chriſt.

Here (beſide the word *certa* added, as before) they ſay for *nothing*, *little*: for though the Author do it moſt plainely, yet they will not ſo farre caſt downe the nature of a ſinfull man as to ſay, he *vnderſtands nothing of Chriſts matters*, whereas it is moſt true, as the Author

Ex Cap. tertio.

Editio Antuerpienſis. 1556. | Editio Romana. 1577.

ſaith, that ſuch a man vnderſtands *nothing at all* of Chriſt as he ought to do.

71. 529. Si peccator *vel in minimo* intelligeret quanta dignitas ſit filium Dei eſſe, &c. non ſe ſineret à Deo ad diabolum pertrahi.

71. 1070. *Si peccator* penitùs *intelligeret quanta dignitas ſit, &c.*

Mutatur vel in minimo *in* penitùs.

If the ſinner but in the leaſt meaſure *vnderſtood what an honour it were to be Gods child, he would not ſuffer himſelfe to be drawne from God to the diuell.*

If the ſinner *throughly* vnderſtood what honour it were to be Gods child, he would not ſuffer, &c.

The Author ſaith, if a man vnderſtood *at all*: they alter it and ſay, If he vnderſtood it *throughly*. Their intent ſeemes to be, to eſtabliſh their imaginary perfection, as though there might be a through or full and perfect knowledge in this life. The Author held no ſuch vaine conceit, but according to the Scripture teacheth, that the leaſt graine of muſtardſeed, that is, the leaſt meaſure of true grace and ſauing knowledge, will be able to worke comfortable and glorious effects in the hearts and liues of Gods children.

72. 529. Veriſſimè dicitur, Omnis qui peccat nec vidit, nec cognouit Chriſtum.

72. 1070. *Veriſſimè dicitur, Omnis qui peccat nec vidit, nec cognouit Chriſtũ* prout oportet.

Adduntur hæc prout oportet.

It is truly ſaid, he that ſinneth hath not ſeene nor known Chriſt.

It is truly ſaid, he that ſinneth hath neither ſeen nor knowne Chriſt *as he ought.*

73.

Ex Capite tertio.

Editio Antuerp. 1556.

73. 529. Qui autem Deum non agnoscit, fidem non habet, nam fide videtur & cognoscitur Deus pro statu isto, fide enim ambulamus, non in specie. 2. Cor. 5. Qui autem fidem non habet, Ethnicus & Paganus est. Vides quomodo alterum ex altero consequatur.

But he that knoweth not God hath not faith: for God is seene and knowne by faith in this life: for we walke by faith, and not by sight. 2. Cor. 5. But he that hath not faith, is an Ethnike and a Pagan. See how one of these depend vpon the other.

Editio Romana 1577.

73. 1070. *Delentur haec omnia, inter haec verba,* filius revelare: *& haec,* attendant hoc.

A man would wonder what fault is in these words, that they should be blotted out and taken away, especially when they be guarded with a citation out of holy Scripture. But both the Scripture and they must out together. What fault find they in this, *He that knoweth not God, hath no faith?* Do they thinke faith can be without knowledge? or can a man beleeue in God, and know him not? The Apostle saith, *How can a man beleeue in him of whom he hath not heard?* Rom. 10. They had best put out that too. But what cauil haue they at the next words, *God in this life is seene and knowne by faith.* Do they imagine they make against their supposed perfection? or rather, do they not seeme to exclude their forged reuelations, whereby they cousened the world for a long time?

Ex Cap. tertio.

Editio Antuerp 1556. | Editio Romana. 1577.

For if God be seene and knowne by faith, then their number of reuelations (wherewith their legends and other their books are stuffed) seeme to be needlesse in *Ferus* his iudgement. But will you know the chiefe cause of quarrell? here it is: faith is too much extolled: he saith, *Without it a man is an Ethnike and a Pagan*. It is named foure or fiue times, and is neuer named but is also praised. Thus is faith aduanced, and not charitie: *hinc illæ lachrymæ*: for they thinke (vnreasonably and vniustly) that whatsoeuer is giuen to faith, is taken from charitie. Whereas *Ferus* held according to the scriptures, that the praise of the one is the glory of the other: well, he is answered in the shortest fashion; *Put it out*. I pray God that they who put out faith so fast out of their bookes, do not labour to put it out of mens hearts also.

74. 529. Apostolis inclamat, Videte ne seducamini. Math. 24.

74. 1070. *Christus inclamat Apostolis, Videte ne quis vos seducat: multi enim venient in nomine meo, dicentes, Ego sum Christus, & multos seducent. Math. 24.*

Additur versus sequens contextum Matthæi à Fero citatum.

Here it seems they will make amends: afore they robbed *Ferus*, and now they giue him something. But he shal neuer be the better for it, they knew that aforehand, else they would not haue bin so open handed. For what giue they him? *Ferus* quotes Christs words, Math. 4. *Take heed least no man deceiue you*. Now they adde the whole verse following in the text, which he for breuitie

sake

Editio Antuerp. 1556. | Editio Romana. 1577.

sake omitted, referring the Reader to the place it selfe. This they do, only because they will seeme to do something. But let them know this is but a slender amends for stealing out whole quotations in other places.

75. 529. Per fidem quidem iustificamur vt Paulus ait, ex fide sua viuet iustus, *per charitatem autem* & bona opera quæ fidē consequuntur iustitia enutritur, &c.

75. 1071. *Per fidem* viuam *iustificamur vt Paulus ait, ex fide sua viuit iustus: per bona autem opera quæ fidem consequuntur iustitia enutritur, &c.*

Additur verbum viuam, *detrahitur verbum* charitatē.

By faith we are iustified as Paule saith: the iust man shall liue by his faith: and by charity *and good workes, which do follow faith, righteousnesse is nourished, &c.*

By *liuely* faith we are iustified, as Paule saith, the iust shal liue by his owne faith, and by good workes which follow faith, righteousnesse is nourished, &c.

The word *liuely* is added, and the word *charitie* taken away.

Their addition of *liuely* is vaine and needlesse: for *Ferus* knew well enough, and we do all acknowledge, that no faith can iustifie vs but a liuing and working faith. Their taking out of *charitie* is full of malice and poison, quite peruerting the Authors meaning, derogating from the dignitie of faith, disgracing the truth of our doctrine, and iustifying a false and erronious opinion of theirs. For whereas out of the Scriptures we hold against the Papists, that faith goeth before all other graces, and is the roote, giuing life and true being to charitie and good workes, and are to produce this *Ferus* a famous and learned Papist to hold with vs, whose words are, *Charitie*

and

Ex Cap. tertio.

Editio Antverp. 1556. | Editio Romana. 1577.

and good workes do follow faith, or depend vpon faith, they haue taken out the word *Charitie*, and made him say, that good workes do follow faith. If this dealing be lawfull, no maruell though they say, none hold our opinions but *Luther* and *Caluin*, &c.

76. 529. Post iustitiam fidei etiam operum iustitiam exigit Iohannes, &c.

76. 1071. *Post* primam *iustitiam* viuę *fides etiam operum* secundam *iustitiam exigit*, *&c.*

Adduntur verba haec tria, primam, secundam, viuæ.

After the iustice or righteousnesse of faith, S. Iohn *requireth the righteousnesse of works*, *&c.*

After the *first* iustice or righteousnesse of *liuing* faith, he requires the *second* iustice of workes, &c.

The *Papists* haue a rotten distinction of iustice or iustification, namely, that there is *prima* and *secunda*: the first and the second: *the first* is, whereby a man is made of a sinfull man a iust man, and that they say is by *faith*: the *second* whereby he is made of a iust man more iust, and that is done say they by *works*: so that faith hath but the beginning, and workes the perfection. And yet when they looke well about them, they think they haue giuen too much to faith, and therefore like children they giue and take againe. For they say, in the first iustification are two things: first, the pardon of sinne, secondly, the infusion of inward righteousnesse, and this habite of righteousnesse stands especially in hope and charitie: so that by their generall doctrine, faith hath not the whole honour euen of the first iustification. This distinction we deny, as wanting warrant out of Gods word: but this we hold, that in our iustification there are both faith and workes inseparably, as in fire there is heate and light

inse-

Ex Cap. tertio.

Editio Antuerp. 1556. | Editio Romana. 1577.

inseparably, but that faith alone iustifieth, as the heate alone warmeth, faith iustifieth vs before God, & works before men: faith approues our persons to God, and workes approue our faith to the world: for faith is an inuisible and spirituall grace, and not discernable in the world, as be the fruites thereof, which are good workes: therefore we teach, that when a man is iustified before God by faith in Christ, he must not stay there, but proceed to iustifie himselfe to Gods Church by good workes. Thus hold we, and thus holds *Ferus* not here alone, but in many other places, yet must he haue this distinction of *prima* and *secunda iustitia* fathered vpon him, and foisted into his writings twentie yeares after his death.

Now betwixt this falsification and the next, the Spanish purgers thrust in their foule fingers, and being clearer sighted, and heauier handed then the Italians, they discerne a great deale of ill matter, which their brethren of Rome did not obserue, and take it quite away which they did let stand *verbatim* as the Author wrote it: ~~their words be these:~~

77. 530. Deus in electis nihil mali patitur, peccatũ enim expellit, mortemque abolet, &c.	77. 1073. *Deus in electis nihil mali patitur, peccatum enim* ab eis gratiâ & pœnitentiâ *expellit mortemq, abolet, &c.*

Adduntur hæc verba gratia & pœnitentia.

God suffereth no euill in his elect, for he driues out sinne, and aboliſheth death.	God suffereth in his elect no euill, for he expelleth sinne *out of thẽ by grace and pennance,* and aboliſheth death.

Ex Cap. tertio.

Editio Antuerp. 1556. | Editio Rom. 1577.

It is a needlesse addition: for so the *Author* and we do meane: besides it is but a friuolous distinction they make betwixt grace and repentance: for as grace is not where repentance is not: so where repentance is, there is grace, yea repentance it selfe is one of the most glorious gifts and graces of God, or as it were the mother or nourisher of all grace. Yet we must acknowledge they deale reasonably in comparison of *Spaine*, for they put all out. Cap. 3. in hæc verba, *In hoc apparuit, &c.* deleatur illud: *Nihil horum in electis suis patitur, peccatum enim expellit mortem & abolet.*

* 4. *Index Hispan. in litera I. Fol. 132.*

See still how that doctrine stands allowed in Rome, which is denied and damned in *Spaine*: thus it appeares they will neuer agree, nor shall we euer know which is Catholike doctrine that shall stand without more controulment or alteration.

78. 530. Versum nonum intelligit Augustinus de eo peccato quo charitas læditur, &c.

78. 1074. *Versum nonum intelligit Augustinus de eo peccato quo* fraterna *charitas læditur.*

Additur verbum fraterna.

S. Augustine vnderstands this verse of that sinne, by which charitie is hurt.

S. Augustine vnderstandeth this verse of that sinne, whereby *brotherly* charitie is hurt.

These words and the words of the next are alledged as S. Augustines, and yet in both of them the words as they haue put them, differ much from them, as the Author layeth them downe: here therefore they had good reason to haue quoted the place of Augustine, which they do not. But sure I am if they meane * his Sermons or expositions vpon these words, they haue alledged him

* *Aug. in Epist. Iohan. tract. 5.*

Editio Antuerp. 1556. | Editio Romana. 1577.

him corruptly: for *quatenus filij Dei ſunt* put downe in the next are not there: if therefore they bring them as his words, they wrong him, if in way of expoſition, why then do they ſay, he ſaith ſo?

79. 530. Peccatum, quo charitas læditur & myſticũ Chriſti corpus ſcinditur, filij Dei facere non poſſunt.

79. 1074. *Peccatum, quo charitas læditur & myſticũ corpus Chriſti ſcinditur, filij Dei,* quatenus filij Dei ſunt, *facere non poſſunt.*

Adduntur verba quatenus filij Dei ſunt.

Gods children ſaith S. Auguſtine, cannot commit that ſinne, whereby charitie is hurt, and Chriſts myſticall bodie deuided.

Gods children ſaith S. Auguſtine, *in as much as they are Gods children,* cannot commit that ſinne whereby charitie is hurt, and Chriſts myſtical bodie deuided.

If they adde theſe words onely in this intent, that Gods children do not commit great and ſcandalous ſins as they are regenerate, but as they are ſtill in ſome part vnregenerate, and poſſeſſed with the old man, we thinke they do the truth and the Authors meaning no wrong, who euery where teacheth, that Gods children may and do ſinne, but not as they be Gods children: but if they cloſely and craftily meane to intimate by this addition, that a man being once Gods child, and in the ſtate of grace, may fall away againe, as we haue iuſt cauſe to ſuſpect they do, then we muſt accuſe them as guiltie of forgerie here as in other places: and ſo much the more becauſe they alledge them as S. *Auguſtines* words, which indeed they are not.

Ex Cap. tertio.

Editio Antuerpienſis. 1556.	Editio Romana. 1577.
80. 531. Qui ex Deo natus eſt, non poteſt peccare, videlicet ad mortem.	80. 1074. *Qui ex Deo natus eſt, non poteſt* ex proxima potentia *peccare, videlicet ad mortem.*

Adduntur hæc verba, ex proxima potentia.

He that is borne of God cannot ſinne, that is, vnto death or damnation.	He that is borne of God cannot (*out of the next or immediate power*) ſinne vnto death or damnation.

Here is a diſtinction of their owne coyning, yet no matter if they had kept it to themſelues; but when they muſt father their misbegotten diſtinctions vpon other men, what is it but a whores tricke to father her baſtards vpon ſome great men that they may keepe them? The purpoſe of this diſtinction (I take it) is to eſtabliſh that errour of theirs, that a man elected, iuſtified and ſanctified, may fall from the ſtate of grace and be damned. The Author is quite of another minde, namely of ours, affirming that he that is borne of God cannot ſinne to damnation: then come they and will needs haue him of their ſide, and therefore thruſt vpon him this diſtinction which he neuer dreamed of; the words as they haue vſed them, are full of obſcuritie. But I take it their meaning is this, he that is borne of God hath two powers in him, one of grace, whereby he is iuſtified and ſanctified, another of nature, ſin and corruption, which is not ſo quelled in his conuerſion, but that it may ripe and reuiue againe, and ouercome and bring him to damnation: the other they call the nearer, and this the further off. Now they ſay, he that is borne of God, in reſpect *of the next & immediate*

Editio Antuerp. 1556. | Editio Romana 1577.

immediate power of his ſanctification, cannot ſin to damnation; but in reſpect of the other it is poſſible enough he may fall quite away and ſin to damnation. And now we ſee *Ferus* (as they haue vſed him) is wholy againſt vs, who of himſelfe is wholy for vs. When they haue donè thus with *Ferus*, and all the Authors of that age, it is no maruell though they then tell vs that we had none in the world in thoſe daies but *Luther* that taught oúr doctrine. But God will iudge this vnrighteous dealing, and the world (we hope) will ſee it, and be no more deceiued.

81. 531. Peccatum ad mortem vel maximè fit per deſperationem.

81. 1074. *Peccatum ad mortem vel maximè fit per deſperationem* & finalè impœnitentiã.

Adduntur hæc verba, & finalem impœnitentiam.

Sinne vnto death is eſpecially committed by deſpaire.

Sin vnto death is eſpecially committed by deſpaire *and finall impenitencie.*

The words *and finall impenitencie* are added.

82. 531. In Chriſtiano ſunt natura & gratia: natura nõ peccare non poteſt, quia omnes ſenſus hominis proni ſunt ad malum ab adoleſcentia ſua: gratia autẽ à peccatis retrahit.

82. 1074. *In Chriſtiano ſunt natura & gratia: natura peccare poteſt, quia omnes ſenſus hominis proni ſunt ad malum ab adoleſcentia ſua: gratia autem à peccatis retrahit.*

Hæc verba, non peccare non poteſt, *mutantur in hæc*, peccare poteſt.

In a Chriſtian there is nature and grace: nature cannot but ſin, for all the cogitations of man are prone vnto euill from his youth:

In a Chriſtian there is nature and grace: nature may ſinne, for all the cogitations of man are prone vnto euill from his

Ex Cap. tertio.

Editio Antuerp. 1556.	Editio Romana. 1577.
but grace puls him backe from ſinne.	youth: but grace puls him back from ſinne.

The words *Nature cannot but ſinne*, are changed into theſe, *nature may ſinne.*

We commonly accuſe the Church of Rome for extolling nature, and thereby diſhonouring God. Now whether do they ſo or no, let the world iudge, who will not ſuffer a man to ſay that *nature of it ſelfe cannot but ſin*, though he haue good Scripture for it. It ſufficeth vs that as we haue the truth and the Scripture on our ſide, ſo haue we *Ferus* alſo, if he may ſpeake with his owne tong. But if *Ferus* in this point muſt needs be theirs, it ſufficeth that they haue got him by forgery and falſification. I hope they buy their gold deare enough, and when the reckoning is caſt vp, ſhall haue no great cauſe to boaſt of their winning.

If that this thou haſt heard (good Reader) be not bad enough, then come on a little further, and thou ſhalt ſee greater abhominations then theſe: we heard afore that we haue God, and the Scripture, and *Ferus* on our ſide; but we haue one witneſſe more ſent vs from God, we haue the Printer alſo: for ſo powerfull is the truth, and ſo cleare and euident is our doctrine in this caſe, that the very Printers themſelues after the Ieſuits had corrupted this place, and had ſaid *natura peccare poteſt*, nature may ſinne; euen they (I ſay) reſtored it againe to the former integritie, and made them runne as they do in *Ferus*, *Natura non peccare non poteſt*, nature cannot but ſinne. But theſe vniuſt ſtewards are too wiſe in their kind to be

any

Ex Cap. tertio.

Editio Antuerp. 1556. | Editio Romana. 1577.

any way ouercaught: therefore what do they? they go ouer it againe, after it is paſt the preſſe. And as they corrupted it afore they gaue it to the Printer, ſo they reuiſe it againe: and ſeeing that (do what they could) God would not ſuffer theſe words to be corrupted, nor altered in one tittle, but by the Printers meanes to ſtand in the new, as it is in the *Authors* owne, therefore they gather the *Errata* or faults of the Printer, and amongſt them they put this as one of the principall. Pag. 1074. for *Natura non peccare non poteſt*, reade *natura peccare poteſt*.

83. 531. Stat ſententia: qui non eſt iuſtus, tam ſcilicet iuſtitia fidei quam charitatis & operum, non eſt ex Deo.

83. 1074. *Stat ſententia: qui non eſt iuſtus tam ſcilicet fide quàm charitate, non eſt ex Deo.*

Tolluntur verba iuſtitia *&* operum: *& pro* fidei & charitatis, *ponuntur* fide & charitate.

It ſtands decreed, he that is not iuſt, as well by the righteouſneſſe of faith, as of charitie and workes, is not of God.

It ſtands decreed, he that is not righteous as well by faith as charitie, is not of God.

Two words are razed out, righteouſneſſe *and* workes: *and for* of faith and charitie, *is ſaid*, by faith and charity.

As *Ferus* here, ſo the Scripture oftentimes ſpeaking honorably of the righteouſneſſe which is of faith, the more wonder is it, that the Romiſh Church (either more craftily then can eaſily be diſcerned, or more malitiouſly then in charitie we would iudge) blots out this phraſe of holy Scripture. But a greater myſterie of ſome kind of iniquitie lyeth in it, if it were well examined, that

Ex Cap. tertio.

Editio Antuerp. 1556. | Editio Romana. 1577.

that they who so much magnifie workes, do here seeme to disgrace them, by taking them out of this sentence, where a iust and due commendation was giuen vnto them.

84. 531. Iohannes non de *inchoata* tantùm, sed & de *perfecta* iustitia loquitur.

84. 1074. *Iohannes non tantùm de* prima *sed de* secunda *iustitia loquitur.*

Pro inchoata & perfecta iustitia, *ponuntur hæc verba,* prima & secunda iustitia.

Iohn speakes not only of righteousnesse begunne, *but also of* perfect *righteousnesse.*

Iohn speakes not onely of the *first*, but of the *second* iustice or righteousnesse.

For begunne and perfect, *are set downe these words,* first and second.

Here the same vnsound distinction of the first and second iustice is againe foisted in as afore, to the same purpose as afore: See the 76. corruption.

85. 531. Si hæc duo in te cõspiciuntur, puritas vitæ & charitas, præeunte tamen fide *certò* & tibi & alijs persuadere poteris te filium Dei esse.

85. 1075. *Si hæc duo in te conspiciuntur, nimirum, fides & opera,* probabili coniectura, *& tibi & alijs persuadere poteste esse filium Dei.*

1. *Tolluntur hæc verba* præeunte tamen fide, 2. *pro his* puritas vitæ & charitas, *ponuntur ista,* fides & opera: 3. *Deletur verbum* certò, *cuius vice sunt hæc:* probabili coniectura.

If these two be seene in thee, namely, holinesse of life and charitie, (faith going before) thou maist assuredly *or* certainly *perswade thy selfe and others, that thou art Gods child.*

If these two be seene in thee, namely, faith and works, thou mayst *by probable coniecture* perswade thy selfe and others that thou art Gods child.

1. The

Ex Cap. tertio.

Editio Antuerp. 1556. | Editio Romana. 1577.

1. The words *faith going before* are taken out: 2. in ſtead of theſe *holineſſe of life and charity*, are put theſe, *faith and workes*: 3. the word *certainly* is put out, and for it is ſaid *by probable coniecture*.

Here be in leſſe then three lines three maine corruptions, all full of malice and euill meaning: in the firſt, faith is diſgraced; for whereas the author makes faith go before charitie, as the roote and life of it, as we do, that they quite take out: the ſecond is to the ſame purpoſe, but more cloſely: the third is an intolerable wrong to the truth and vs; for whereas the Author Chriſtianly and according to the Scriptures teacheth as plainly as *Caluine*, that he who hath true faith, charitie and holineſſe, may aſſure himſelfe of ſaluation; they maliciouſly corrupt him, and make him ſay, he may probably be perſwaded. See the difference, *certainly* and *probably*. Here let the world ſee that *Ferus* being (as his writings ſhew him) a holy and ſanctified man, doth hold with vs in this great point of difference. And if our Romiſh maſters did ſpeak as feelingly of faith, charitie and holineſſe, as *Ferus* did, we doubt not but they would do ſo alſo: till then, they who denie that a man endued with faith and charitie can be ſure of his ſaluation, might in reaſon haue named vs ſome who euer had them, but was aſſured, or any who euer was aſſured, but had them, and was aſſured by them, and ordinarily onely by them: we know they can name none. In the meane time we accuſe them before the tribunall of God and his Church for ſtealing from vs ſo worthy a witneſſe by falſe forgery and foule falſification.

Ex Cap. tertio.

Editio Antuerp. 1556.	Editio Rom. 1577.
86. 532. Cain & Abel proponuntur in exemplum, alter credentibus, alter incredulis.	86. 1076. *Cain & Abel proponuntur in exemplum, alter* pijs *credentibus, alter incredulis* & malis.

Adduntur hæc verba, pijs, & malis.

Cain and Abel are propounded as examples, the one to the beleeuers, the other to the vnbeleeuers.	Cain and Abel are propounded as examples, the one to the *godly* beleeuers, the other to the vnbeleeuers *and wicked.*
87. 532. Nec ipsa opera *quicquam agunt*, nisi ex fide & charitate procedant.	87. 1076. *Nec ipsa opera* grata Deo sunt, *nisi ex fide & charitate procedant.*

Delentur hæc verba quicquam agunt, *pro quibus hæc ponuntur* grata Deo sunt.

Our workes are nothing worth, *or can do nothing at all, vnles they proceed from faith and charitie.*	Our workes are *not acceptable vnto God*, vnlesse they proceed from faith & charitie.

The words *can do nothing at all* are put out, and in their roomes are put in these, *are not acceptable to God.*

The Papists do giue more to the workes of nature, and such as are done by vnbeleeuers, then the Scripture doth, or our Religion: in which point *Ferus* holds fully with vs: for which cause they corrupt him both in this and many other places.

88. 533. Non aliud nos in aduersis tam trepidos facit, quàm quod non cogitamus quanta bona *per fidem* à Deo accepimus: ac certa spe nedum expectamus, sed *iam* tenemus.	88. 1079. *Non aliud nos in aduersis tam trepidos facit, quàm quod non cogitamus quanta bona â Deo accepimus: ac certa spe nedum* futura *expectamus, sed* quasi *tenemus.*

Auferuntur per fidem: *deinde additur* futura: *tandem pro* iam *ponitur* quasi.

Nothing

Ex Cap. tertio.

Editio Antuerp. 1556.

Nothing elſe makes vs ſo fearfull in aduerſitie, as that we thinke not how great good things we haue receiued from God by faith: *and by aſſured hope not onely expect them, but euen haue and hold them.*

Editio Romana. 1577.

Nothing elſe makes vs ſo fearefull in aduerſitie, as that we think not how great good things we haue receiued from God: and by aſſured hope not only expect *things to come,* but *as it were* hold them.

Here be three ſubſtantiall falſifications, all ful of deadly poiſon, corrupting the truth. 1. *Ferus* like a good Proteſtant giues faith his due, and ſaith, we are made partakers of all Gods goodneſſe through *faith.* This due honor of ſauing faith they enuiouſly ſteale from it. See the malice of Popery, they will not ſuffer one to ſay that faith is the hand whereby we take hold on Gods mercies. The other two corruptions are againſt our aſſurance and feeling of Gods fauour in this life, therfore they put in theſe words, *things to come,* as though we enioyed nothing in this world, but onely in hope. And whereas the Author very Chriſtianly ſaith, that our hope is ſo certain, that we do now euen hold and enioy the fauour of God and a part of heauens ioyes: they maliciouſly alter it, and ſay, that we do *as it were* hold them.

89. 533. Diligere fratres non tantum verum *& certum,* ſed & vnicum illud indicium eſt, ſpiritualem illam vitam vel viuam fidem in nobis eſſe.

89. 1079. *Diligere fratres non tantum verum, ſed & vnicum illud indicium eſt, ſpiritualem illam vitam, vel viuam fidem in nobis eſſe.*

Delentur hæc, & certum.

To loue our brethren, is not onely the true and certaine, *but euen the onely marke and token that ſpiritual life and liuely faith is in vs.*

To loue our brethren, is not onely the true, but the onely marke or token that ſpirituall life and liuely faith is in vs.

Ex Cap. tertio.

Editio Antuerpiensis. 1556. | Editio Romana. 1577.

The word *and certaine* is blotted out.

Our religion teacheth according to the Scripture, that there are marks of election and saluation *certaine* and infallible. The Church of Rome holds there are none certaine without extraordinary reuelation. This doctrine they teach out of a deepe & diuelliſh policie: for if a man can neuer be in an aſſured ſtate of Gods grace and fauor, but muſt be alwayes doubting, wauering and vncertain, then they will more reſpect and reuerence their Paſtors, and reſt vpon the certaintie of the Church. Thus wiſe in their kind are the children of this world. But *Ferus* (whō his writings ſhew to be an honeſt hearted man, and to hold his religion out of conſcience) is fully on our ſide, and ſaith, that truly to loue a Chriſtian becauſe he is a Chriſtian, is a *certaine* ſigne of Gods child. This they ſee, and do therefore fraudulently put out the word *certaine*. By this meanes they may get all the writers in the world to ſpeake for them.

90. 533. Cum diligimus fratres, comprobatur *vera &* viua in nobis eſſe fides.

90. 1079. *Cum diligimus fratres, comprobatur in nobis viua eſſe fides.*

Deletur vocab. vera.

When we loue the brethren, it appeares that true & *liuely faith is in vs.*

When we loue the brethren it appeares that liuely faith is in vs.

The word *true* is put out.

I do not think but God in his iuſtice hath ſuffered the Romiſh Church to condemne it ſelfe in this their owne tricke, to be manifeſt enemies to the truth: for it is not ſuſpitious that they maligne and hate the truth, which endure not the very word: they that cannot be content

that

that true faith be called *true faith*, what are they but maintainers of the myſtery of iniquity, and ſuch as loue nothing that is true and ſincere?

91. 533. Quemadmodum anima vita eſt corporis: ita & *Deus* (cæteris tamen paribus) vita eſt animæ, atqui vbi nulla fides eſt, ibi nec *Deus* eſt.

91 1079. *Quemadmodum anima vita eſt corporis, ita & charitas (cæteris tamen paribus) vita eſt anima, atqui vbi nulla fides eſt, ibi nec* charitas *eſt.*

Verbum Deus *bis deletur, & eius vice ponitur* charitas.

As the ſoule is the life of the bodie, ſo is God *the life of the ſoule: (yet other things being alike) but where no faith is, there is not* God.

As the ſoule is the life of the bodie, ſo *charitie* is the life of the ſoule, (yet other things being alike) but where there is no faith, there is not *charitie.*

God *is put out twiſe, and* charitie *put in roome thereof.*

In many former corruptions the Romiſh Church hath done wrong in putting and razing out many good words and ſentences: but in the laſt eſpecially putting out truth it ſelfe: yet here they exceed themſelues, for here as though they were not men but diuels or ſworne enemies to the Deitie, they raze out the name of God himſelfe. This Author (like a Chriſtian) ſaith, *God is the life of the ſoule*, but this may not ſtand, *God* muſt out. O thou malignant ſynagogue, what euill hath *Goodneſſe* done? what hurt hath the glorious *God* done to thee, that thou ſhouldſt not giue his glorious name a place in thy bookes? were it not iuſt if he ſhould blot out thy name in heauen, who blotteſt out his name vpon the earth? It may be thou wilt ſay, I giue not Gods glorie to any other but to his owne; I put not out Gods name to

Ex Cap. tertio.

Editio Antuerp. 1556. | Editio Romana. 1577.

put in the diuels, I put in charity, which is Gods owne grace and gift.

I answer, we acknowledge *Charitie* is *Gods* owne holy gift; yet it is but his gift, and cannot the *gift* be commended but with disgrace to the *giuer*? Cannot *charity* haue a place, vnlesse it haue *Gods* place, nay, vnlesse it put *God* out of place? and may it not be named or come in place, but God must yeeld and go out of place? We shall hereafter lesse wonder why you haue in your *Confiteor* and many other prayers put out *Christs* name, and put in *Saints*, seeing here you put out *God*, to put in one of his owne *gifts*: you haue also put out *faith* oftentimes in this booke and others, but it is lesse iniurie to *faith*, when *God* himselfe cannot keepe his place. Lastly, in other of thy bookes (ô Antichristian Synagogue) where the names of holy and learned men, as *Caluin*, *Luther*, *Melanchthon*, yea of Christian Princes, as of *Edward* the sixt, or *Elizabeth* of England (of blessed and eternal memory) are mentioned with any part of their deserued praise, there thy vniust malice hath blotted out either their names, or their praise, or both. This iniurie we thought intollerable, till now we see that their King and God, the God of glorie must out for companie. Such is their happines to suffer with God, such is Gods mercie to lay no more on them, then is laid on his own Maiestie: and such is thy malice to strike both God and his Church together. But *Arise ô Lord, maintaine thine owne cause.*

92. 533. Fides *vera* & viua | 92. 1076. *Fides viua esse non*

esse

Ex Cap. tertio.

Editio Antuerp. 1556. | Editio Romana. 1577.

eſſe non poteſt, niſi charitatem indiuiduum comitem ſecum habeat. | *poteſt niſi, &c.*

Iterum tollitur vera.

Faith cannot be true *and liuely, vnleſſe it be inſeparably ioyned with charitie.* | Faith cannot be liuely, vnleſſe, &c.

The Author here againe calleth faith *true and liuely faith*, and here again they raze out the word *true*. What may any man gather from hence, but either they cannot indure faith, or elſe they hold there is no true faith? Thus of all things in the world Poperie cannot brooke *faith nor truth*, theſe are ſuch enemies to their ſtate, that their very names are odious to them. And withall the very order of theſe three laſt falſifications is to be noted how in the midſt God himſelfe, and on either ſide him truth is razed out of Romiſh writings: I thinke this wants not a myſterie.

93. 533. Ab hoc loco Iohannes commendare incipit charitatem, & ita quidem, vt imprudens quis ſuſpicari poſſit omnia in ſola charitate conſiſtere, quemadmodum & plerique ex Euangelio eiuſdem Iohannis, itemque ex aliquibus Epiſtolis diui Pauli colligunt omnia in ſola & nuda fide conſiſtere.

From this place S. Iohn begins to commend charitie, and in ſuch a faſhion as ſome inconſide-

Delentur omnia inter hæc verba, aperte hic loquitur, & *hæc*, obſerua igitur.

rate

Ex Cap. tertio.

Editio Antuerp. 1556.

rate man might thinke that all things did consist in meere charitie: like as many do collect out of his Gospell, and out of some of S. Paules Epistles, that all things did consist in bare and naked faith.

Editio Romana. 1577.

At the first sight a man would imagine this whole Paragraph were taken away onely in this mind, to keepe men from conceiuing amisse of the holy Scriptures, or least any might be scandalized at a supposed contradiction or exposition betwixt the seuerall bookes thereof. But if it be searched into, a heape of iniquitie will be discouered in it: first, the whole speech seemes to be a comparison of faith and charitie; which they cannot endure to be any way equalled. Againe, he seemes to preferre *faith*, in as much as he saith: it is magnified in more places of Scripture then *Charitie* is: and I doubt not but the wiser sort can espie much more malice and ill meaning couched in this great razure and falsification.

94. 533. Quantumcunque Iohannes hic charitatem commendet, *de ea tamen sola charitate* loquitur, quæ ex fide *procedit.*

94. 1079. *Quantumcunque charitatem* & opera *hic Iohannes commendet*, de illis tamen operibus *loquitur, quæ ex fide* viua procedunt.

Primò additur opera, *deinde pro his*, de illa tamen sola charitate *ponuntur hæc*, de illis tamen operibus: *tandem additur* viua.

Though Iohn do here commend charitie neuer so much, yet he speakes only of that charitie

Though Iohn here commend charitie *and workes* neuer so much, yet he speakes *of those*

Editio Antuerp. 1556.	Editio Romana. 1577.
ritie *which proceedes out of faith.*	*workes*, which proceed out of *liuely* faith.

Here be foure corruptions in leſſe then three lines: firſt, the word *workes* is added, which in this place were very needleſſe, if it were not out of a corrupt and malitious intent. Secondly, for theſe words, *yet of that charitie alone*, they put in theſe, *yet of thoſe workes*, ſtill preſumptuouſly denying the knowne truth, namely, that charitie proceeds from true faith: the *Author* being of our mind, feares not often to affirme it: and they as often ſhame not to deny it: ſee the 28. and 30. corruption. Thirdly, they put out the word *onely*, and fourthly, they adde the word *liuely*. Thus they toſſe and turne the words and writings of men at their pleaſure, as though men were borne, and their wits and learning giuen thē to be diſpoſed at their deuotion.

95. 532. *Quantumcunque* in Euangelio Iohannes fidem commendat, *nullam tamen aliā fidem intelligit, quam eam* quæ per dilectionem operatur.	95. 1079. *In Euangelio Iohannes eam fidem commendat, quæ per dilectionem operatur.*
How much ſoeuer *S. Iohn commends faith in his Goſpell*, yet he meaneth no other faith, but that *which worketh by loue.*	S. Iohn in his Goſpell commends that faith which worketh by loue.

Here firſt, *how much ſoeuer* is put out, and afterwards all theſe words, *yet he vnderſtands no other faith, but*: many of the words are taken away, and the whole ſence is altered: firſt, they diſcouer the malice and enuie they beare to *faith*, eſteeming it an ordinarie matter, and de-

Ex Cap. tertio.

Editio Antuerp. 1556. | Editio Rom. 1577.

ſeruing no extraordinary praiſe, nor any more then common eſtimation. And therefore whereas the Author, like a religious Chriſtian and good Proteſtant, ſaith, though Saint Iohn commend faith in his Goſpell *neuer ſo much*, (as though it deſerued all the praiſe that that could be giuen it) they barely and nakedly ſay, *Saint Iohn in his Goſpell commends faith*: ſo diſgracefull to their religion do they eſteeme the commendation of *faith*. Againe, whereas we hold that that *faith* onely is worthy of commendation *which workes by loue*: and that no faith elſe is ſauing *faith*, nor worthy to be called true Chriſtian *faith*, as the Author doth intimate in his doctrine here; therefore they leaue out almoſt halfe his words, and ſo inuert all his meaning. And whereas he ſaith, the Apoſtle commends no other faith but that that workes by loue: they ſay barely, that he commends *that faith that workes by loue*. If this be right play, they may ſoone make euery man dance after their pipe, and ſing in their tune.

56. 533. Ob hoc Iohannes Euangelium ſuum Epiſtolę *præmiſit*, & Epiſtolam Euangelio *ſubſtituit*.

Therefore Saint Iohn ſet his Goſpel before his Epiſtle, and annexed his Epiſtle after his Goſpell.

96. 1080. *Ob hoc Euangelium Iohannis Epiſtolæ* conſonũ *perinde ac & Epiſtolam Euangelio intelligas.*

Therefore vnderſtand that S. Iohns Goſpell is *conſonant* to his Epiſtle, and his Epiſtle to his Goſpell.

Here two words are changed, and others put into their roome, and thereby his meaning quite altered: for the Author euery where giues *faith* the firſt place, and *charitie* the ſecond: and here accordingly ſaith, that Saint Iohns

Editio Antuerp. 1556. | Editio Romana. 1577.

Iohns Goſpell is ſet in the firſt place, which entreates of *faith*; and his Epiſtle in the ſecond, which commends *charitie*. But the Pope and his partakers are ſo falne out with *faith*, that for *faiths* ſake Saint Iohns Goſpel ſhal be alſo puniſhed, and not haue his place or precedence before his Epiſtle. And whereas the Author hath bene ſo bold to marſhall them in that order, he muſt know that the great King of heralds (I wiſh not of harlots) the Pope wil not allow ſo much honour to be giuen to that grand enemy of his religion, namely to *faith in Chriſt Ieſus*.

97. 533. Nemo miretur Iohannē hic charitati aſcribere, quod Chriſtus in Euangelio fidei aſcripſit.

Let no man marueil if Iohn doth here aſcribe that to charitie which Chriſt in the Goſpell did aſcribe to faith.

79. 1080. *Deletur.*

This ſentence is blotted out.

Theſe words pleaſe them not, and therefore not thinking them worth the mending, they beſtow the paines to put them quite out. The reaſons are: 1. *Ferus* heretically and like a Caluiniſt ſeemes here to hold that Chriſt in the Goſpell aſcribes ſaluation to *faith*, as indeed he doth: but becauſe ſo to honour faith, is to diſhonour the holy Romiſh religion; therefore neither Chriſt ſhall be ſuffered to do ſo, nor *Ferus* to ſay ſo. 2. *Ferus* preſumes to match *faith* with *charitie*, and to aſcribe as much (at leaſt) to it in working out our ſaluation, as to charitie, which he (like an heretike) thought he might ſafely haue done becauſe Chriſt doth ſo; forgetting that the church of Rome preferres charitie afore faith. Therefore ſeeing

Ex Cap. tertio.

Editio Antuerpienſis. 1556. | Editio Romana. 1577.

he was ſo bold to follow Chriſt, and leaue the Romiſh Church, is he not worthily puniſhed? and is not ſuch a Caluiniſticall ſentence worthy to be razed out for euer? aske our fathers of the holy Inquiſition if it be not ſo.

98. 534. Euangelium & Epiſtola Iohannis videntur contraria, verùm ijs tantũ qui non conſiderant de qua fide & *charitate* Iohãnes vtrinq; loquitur.

98. 1080. *Euangelium, &c. non conſiderant de qua fide &* quibus operibus *Iohannes vtrinque loquitur.*

Pro de qua charitate *dicunt* de quibus operibus.

The Goſpell and the Epiſtle of Iohn do ſeem contraries, but that is onely to thoſe that do not conſider of what faith and charitie *Iohn ſpeakes of in both of them.*

The Goſpell, &c. but onely to thoſe that do not conſider of what faith and *of what workes* Iohn ſpeaketh of in both of them.

Here the word *charitie* is put out, and *workes* put in the ſtead thereof. The politike ends they had in ſo doing, are not eaſie to be diſcouered, let the wiſe Reader conſider of it; partly it ſhould ſeeme they aimed at this, to extoll charitie aboue faith, and therfore thinking the match not equall to ſet faith & charitie together, they put it out, and place workes in his roome, as being a fitter companion for faith. *Ferus* may put them together as oft as he will, yet though S. *Paul* did it afore him, they will diſioyne them againe, and ſet charitie aboue it, as being of a higher ranke.

99. 534. Iohannes non de qualibet *charitate* hic loquitur, ſed de ea ſola quæ *ex fide* procedit.

99. 1080. *Iohannes non de quolibet* opere, *ſed de eo ſolo loquitur quod* ex charitate *procedit.*

Pro charitate *dicunt* opere, *& pro* fide, charitate.

Iohn

Ex Capite tertio.

Editio Antuerp. 1576.	Editio Romana 1577.
Iohn ſpeakes not here of any charitie, *but of that alone which proceeds from* faith.	Iohn ſpeakes not here of any or *euery worke*, but of that alone which proceeds from *charitie*.

Here for that maine controuerſie of the dignitie and difference of faith and charitie they ſhew themſelues fully, which heretofore they did more ſparingly: for wheras the Autor ſaith, S. Iohn ſpeaks not of any *charity*, but of that alone which proceeds of *faith*: they alter it with a double falſification, and ſay, he ſpeakes not of any *worke* but of that alone which proceeds of *charitie*. No Proteſtant doth ſpeake more plainely then he doth, that *charitie proceeds of faith*. But *Ferus* ſpoke that like an heretike; and now he hath changed his copy, and ſaith, that *good workes proceed of charitie*: ſuch true dealers are the Romiſh merchants. But God hath reuealed their iugling, and will not ſuffer vs to want ſo worthy a teſtimonie for the truth as this is.

100. 534. Non alia *vera* eſt vel fides vel *charitas*.	100. 1080. *Non alia* viua *eſt vel fides vel* charitatis *operatio*.
There is no other either faith or charitie true *but this.*	There is no other either faith or *operation* of charitie *liuely* but this.

Here for *charitie* is put the *operation of charitie*, and for *true*, *liuely*: which though it peruert his meaning, yet is it more tolerable then the Spaniſh purgation vpon this place, for they take all away: theſe be their words, pag. 132. Indicis expurgat. Hiſpan. in illa verba, *Qui non diligit manet in morte*, circa finem annotationis: delcatur illud, *Nec enim alia vera eſt vel fides vel charitas*. It is maruell the Spaniſh Papiſt ſhould be more ſtrait laced then they of Rome; and more maruell that they who ſo bragge

Ex Cap. tertio.

Editio Antuerp. 1556. | Editio Romana. 1577.

of vnitie, are not yet agreed what is Catholike doctrine, and fit to ſtand allowed in mens writings.

101. 534. Nihil refert fidei an charitati ſalus aſcribatur, quandoquidem alterum in altero includitur.

It skils not whether ſalvation be aſcribed to faith or charitie, ſeeing one of them is included in the other.

101. 1080. *Nihil refert, &c. quandoquidem alterum in altero* ad ſalutem *includitur.*

It skils not whether ſaluation be aſcribed to faith or charitie, ſeeing that *to ſaluatiõ* one of them is included in the other.

Here the words *to ſaluation* are added to the Authors ſentence, to the ſame purpoſe as often both afore and after.

102. 534. Si *charitati* aſcribatur ſalus, certum eſt etiam fidem in ea præſupponi & includi.

If ſaluation be aſcribed to charitie, it is certaine, that faith is therein preſuppoſed and included.

102. 1080. *Si* operibus *aſcribatur ſalus, certum eſt etiam* viuam *fidem in ijs præſupponi & includi.*

If ſaluation be aſcribed to *workes*, it is certaine, that *liuely* faith is herein preſuppoſed & included.

The word *charitie* is put out, and in ſteade thereof *workes* put in: ſo ſpitefull are they to *faith*, that they will not vouchſafe it ſo much fauour nor honour, as to be included in charity. But leaſt it ſhould haue no place at all, they ſay, it is ſuppoſed and *included in workes*, whereas the *Author* ſaith directly, that if ſaluation be aſcribed to charitie, it is certaine that faith is preſuppoſed and *included* in it.

103. 534. Non ſibi contrari-

103. 1080. *Non ſibi contrari-*

antur

Ex Cap. tertio.

Editio Antuerp. 1556.	Editio Romana. 1577.
antur *Chriſtus & Iohannes.*	*antur* Scripturæ loca variè ſonantia.

Pro his verbis, Chriſtus & Iohannes, *ponuntur hæc*, Scripturæ loca variè ſonantia.

104. 534. *Nemo* Euangelium Iohannis *rectè* intelligere poteſt, *niſi* ſimul & Epiſtolam hanc conſideret: nec quiſquam Epiſtolam hanc *rectè* intelliget *niſi* priùs Euangelium Iohannis legerit.	104. 1080. *Euangelium Iohannis* rectiùs *intelligere* quiſpiam *poſſet*, *ſi ſimul & Epiſtolã hanc conſideret: perinde ac Epiſtolam hanc* exactiùs *intelliget*, *ſi priùs Euangelium Iohannis legerit.*

Quæ ab Authore ſimpliciter & abſolutè dicta ſunt, mutantur in comparatiua: & generalia in particularia.

No man *can* rightly *vnderſtand S. Iohns Goſpell*, vnleſſe *withall he conſider this Epiſtle, neither can any man* rightly *vnderſtand this Epiſtle*, vnleſſe *he reade the Goſpell before.*	*A man* may *more rightly* vnderſtand S. Iohns Goſpell, *if* withall he conſider this Epiſtle: as alſo *a man* ſhall *more exactly* vnderſtand this Epiſtle *if* he reade this Goſpel before.

In this inuerſion lyeth much cloſe miſchiefe, part whereof we ſhall diſcouer briefly: firſt, we teach that the *Scripture* is the beſt interpreter of it ſelfe, and that conference of places is a principall meanes to find out and eſtabliſh al eſſential truths of religion: *Ferus* in theſe words ſeemes to hold with vs: but they by making that but comparatiue, which he affirmeth abſolutely, do corrupt the text, and inuert his meaning: but for this ſee the next falſification.

Againe, we teach according to the Scriptures and Fathers, that the Scriptures were written for all, and that therefore all are to reade them in humility and with prayer:

Ex Cap. tertio.

Editio Antuerp. 1556. | Editio Romana. 1577.

prayer: and that he may reade all the bookes, yet some after other, and some more then other, as S. *Hierome ad Letam* teacheth at large. This it seemes *Ferus* held also, and therefore speakes generally: *No man can vnderstand one booke aright, vnlesse he reade more*, as though any man might reade al the Scripture. This they endure not, knowing that they neuer got by the Scriptures: yea as one of their great ones said, they might thanke themselues for *Luthers* heresies, because they let the Bibles go abroad into peoples hands. And therfore they restraine and qualifie the tearmes of generalitie vsed by the *Author*, which might seeme to giue leaue to any man to reade the Scriptures.

Hieron Epist. ad Letam. tom. 1.

105. 534. Qui solummodò Euangelium Iohannis legit, putat eum omnia in sola & nuda fide reponere. Contrà, qui solam Epistolam legit, putabit Iohannem omnia charitati ascribere, qui autem vtrumque coniungit in neutro errabit.

105. 1080. *Delentur hæc:* post verbum legerit.

He that readeth the Gospell of S. Iohn alone, might thinke he placeth all things in sole and naked faith. Againe, he that readeth the Epistle alone, would thinke he ascribes all to charitie: but he that puts both together, shall offend in neither.

These words are al put out.

Much ill meaning haue they in razing out this whole Paragraph: part of it seemes to be this, they indure not that the Author should but seeme to approue that doctrine

Editio Antuerp. 1556. | Editio Romana. 1577.

ctrine of ours, whereby we teach, that conference of place with place in the Scripture is one of the principall means we haue for the ſatisfying of many great doubts, and the prouing of many principall points of faith. To this opinion the *Author* inclines in theſe words, and therefore they confute both him and vs with a large and learned anſwer, *Deleatur*, Put out the whole ſentence. A ſure way to confute any man.

106. 534. Iohannes non dicit: Qui odit fratrem damnatus eſt, & à Deo abiectus, ſed homicida eſt. Peccatum enim *aggrauat vel graue oſtendit*, neminem tamen ad deſperationem adigit, *aut à Dei gratia excludit.*

106. 1080. *Obſerua quòd Iohannes non dicit, &c. Peccatum enim* gratiam tollit, *neminem tamen ad deſperationem adigit*, nec Dei miſericordiam deſtruit, vt pœnitenti miſereri nolit.

1. *Adduntur hæc verba*, gratiam tollit: 2. *Hæc*, nec Dei miſericordiam deſtruit, vt pœnitenti miſereri nolit. 3. *Delentur hæc verba*, aggrauat vel graue oſtendit. 4. *Et hæc*, aut à Dei gratia excludit. 5. Peccatum *ex Accuſatiuo fit Nominatiuus.*

S. Iohn ſaith not, he that hateth his brother is damned & reiected of God, but is a manſlayer: for he aggrauates ſin, or ſheweth it to be hainous, *but he driueth no man to deſperation*, nor excludes him frō Gods grace.

S. Iohn ſaith not, he that hates his brother is damned and forſaken of God, but is a manſlayer: for ſin indeed *takes away grace*, yet it drives no man to deſpaire, *neither doth it deſtroy Gods mercie, ſo that he will not haue mercie on a penitent ſinner.*

1. *Theſe words are added*, ſinne takes away grace: 2. *Theſe alſo*, neither doth it deſtroy Gods mercie, ſo

Ex Cap. tertio.

Editio Antuerp. 1556. | Editio Rom. 1577.

as he will not haue mercie on the penitent sinner. 3. *These words are put out*, he aggrauates sinne, or sheweth it to be hainous. 4. *And these*, nor excludes him from
*6. the grace of God. 5. *The word* Sinne *being in the Nominatiue case, whereby the Authors meaning is absolutely altered.*

Here be almost as many falsifications as words, and not small, but of great moment. The first toucheth a maine controuersie betwixt them and vs: they teaching
[a]Rhem. testā. on this place. [a]that a man by mortall sinne looseth Gods grace; so they sayd *Dauid* did. We teach contrariwise, that the feeling of grace may, but sauing grace it selfe cannot be extinguisht or vtterly lost. And with vs holds *Ferus*, and many other of the honest Papists, and therefore saith, that a man by sinne is *not excluded from Gods grace*. But they do not onely take out these words, but put in the plaine contrary, and make him say, *Sinne takes away Gods grace*. Let the world iudge of this dealing, when they wil not be content to pull out what speeches and sentences out of Authors they like not, but dare euen thrust vpon them the quite contrary, euen such things as they neuer meant. What will these mens presumption come to in the end? It seemes indeed the Pope hath admirable power, who can make men speake contrary things to their owne meaning. Againe, they adde these words, that *sin destroyes not Gods mercies, &c.* Who knowes not that, and who euer held or imagined otherwise? Surely *Ferus* was not so simple as euer to haue spoken so silly a speech: euery child knoweth that Gods mercie cannot be destroied: for Gods iustice, or power, or mercy is him selfe;

Ex Cap. tertio.

Editio Antuerp. 1556. | Editio Romana. 1577.

selfe; and to destroy any of them, is to destroy the Deitie. *Ferus* therefore is much beholding to them for this their addition: if he were aliue, he would surely bid them take it againe and make them friends with it; and would accuse them for theeues, who steale away a goose and sticke downe a feather, purloining his gold and putting him as much lead in roome of it.

But in the last corruption they haue playd wylie beguily themselues: the Author puts *peccatum* in the Accusatiue case, and saith, *Iohannes peccatum aggrauat, sed neminem ad desperationem adigit*: they haue made it the Nominatiue case, thus, *Peccatum gratiam tollit, sed neminem ad desperationem adigit*. Behold (good Reader) a peece of strange doctrine: *Sin driues no man to desperation, no not though it take away grace*. I would ask these men what keeps a man from desperation, but grace, and God by grace? what driues a man to desperation but sinne, and the diuell by sinne? what droue *Cain* to despaire, was it not his sinne? what droue *Iudas* to despaire, was it not his sin? Let them instance me one particular if they can, who euer despaired, but was driuen to it by sinne? Nay I say more, any sinne would driue a man to desperation, if God by his grace hindered it not, in his children by his sauing grace, and in the wicked by his generall or limiting grace: the more vnreasonable is it to say, that *sin takes away grace, and yet driues not a man to desperation*: for take away grace and leaue sinne, and how is it possible but that a man shall fall into despaire? But it seemes these men care not what they say, so they can but corrupt Autors to their purpose; and when they haue thrust

Ex Cap. tertio.

Editio Antuerpiensis. 1556. | Editio Romana. 1577.

and foisted in their falsification, they care not what absurditie they leaue behind. They thought here they had serued their owne turnes, and were safe enough when they had thrust in these words, *peccatum gratiam tollit*, as thogh now *Ferus* had bin theirs. But God suffred the diuel to blind thē, that they saw not how they haue made themselues ridiculous to all the world by the words following, which containe a manifest absurditie and falsitie both against ours and their owne doctrine. Thus God taketh them in their owne snare, and catcheth the wise in their owne craftinesse. Now in this place these Romish purgers haue shewed themselues much more curi-
*7. ous and rigorous then the Spanish Censors: for they in their Index Toletanus are content with much lesse, namely to take away a few words, but they neither corrupt those they leaue behind them, nor adde any thing of their owne: their words are these: fol. 132. in litera I, in illa verba, *Qui fratrem suum odit, homicida est*, in fine annotationis: deleatur illud, *Aut à Dei gratia excludit.*

This is the onely place (in this Epistle) wherein the Romish censors raze out more then the Spanish: thus sometimes the one takes out, the other lets stand, and sometime contrariwise: but betweene them the Author is mangled and deformed, one snatching one peece, another another peece, till he haue not a whole ioynt left in the bodie of his booke.

107. 524. Christianam charitatem dico, quæ secundū exemplum Christi *formata est.*	107. 1081. *Christianam charitatem dico, quæ secundum exemplum Christi* operatur.

Pro formata est, *ponitur* operatur.

Ex Capite tertio.

Editio Antuerp. 1556.	Editio Romana 1577.
108. 534. Animam ponere eſt forma Chriſtianæ charitatis, eiuſdemq; ſummus gradus.	108. 1081. *Animam, &c. eiuſdemq; in hac vita ſummus gradus.*
Adiiciuntur hæc, in hac vita.	
109. 536. Qui poſt fidem, etiam in charitate erga proximum ſe exercet, is in conſcientia ſua *ſecurus* & quietus eſt.	109. 1084. *Qui* per fidem charitate formatam *erga proximum ſe exercet, is in conſcientia ſua* lætus *& quietus eſt.*

Falſificatio non toleranda: 1. verba Autoris, Qui poſt fidem etiam in charitate ſe exercet: *mutantur in hæc,* Qui per fidem charitate formatam ſe exercet. *Deinde dictio* ſecurus *deletur, & eius vice ponitur* lætus.

He who after faith doth alſo exerciſe himſelf in charity towards his neighbor, that man is ſecure *and quiet in his conſcience.*	He who *by faith formed with charitie* exerciſeth himſelfe towards his neighbor, that man is quiet & *ioyfull* in his conſcience

Here be intollerable corruptions of a very diuine ſpeech: 1. the Author according to our doctrine and the truth, teacheth that charitie cannot be practiſed but frō, by, with, and after *faith*: this they depraue, firſt putting out the words *after faith*, then ſaying that *faith is formed by charitie*. Here is monſtrous preſumption. He ſaith, *charitie is formed by faith*, or as much in effect: they make him ſay *faith is formed by charitie*. Indeed we acknowledge *faith worketh by charitie*, and is declared, teſtified, and before the world honoured and perfected by charitie; but otherwiſe in truth *faith* giues the true being and perfection to all other graces, and not they to it. *Ferus* acknowledgeth it, ſaying, that a man doth not exerciſe himſelfe in charitie but after *faith*. And though they haue razed the words *after faith* out of their bookes, yet

Ex Cap. tertio.

Editio Antuerp. 1556. | Editio Romana. 1577.

shall they not raze it out of all copies of *Ferus*, nor the truth of it out of the world, when they haue done all they can. For the other corruption, see the next.

110. 536. Nullum maius bonum sub sole quàm animus quietus & *secura* conscientia.

110. 1084. *Nullum maius bonũ sub sole quàm animus quietus & à peccato mortali libera conscientia.*

Pro secura conscientia, *ponitur* à mortali peccato libera conscientia.

There is no greater good vnder the sunne then a quiet mind and a conscience secure.

There is no greater good vnder the sun then a quiet mind and a conscience *free from mortall sinne.*

This Author speakes as sensibly and as comfortably of the certaintie of saluation to the repentant sinner, as euer did any in our Church, and as many comfortable sentences hath he to that purpose, amongst which this is one; but as fast as he puts in, so fast they either blot them out or peruert them. Here they endure not the word *a secure conscience*, it must be razed out, and they put in a worse, for alas no conscience can be *free from mortall sin*. *Ferus* thought he should haue cousened the world with an æquiuocation, to haue commended that vnto them as the greatest good in the world, which is not possible to be attained: he knew and often taught that none can be free from sinne (no not from *mortall sin* as they call it) in this world: therefore to tell them that *to be so is the happiest thing in the world*, were but to put them into a fooles paradise. But he knew a godly man may be free from the feare and danger of sin, and therefore he commends that vnto them, as it well deserued. See the next.

111.

Ex Cap. tertio.

Editio Antuerp. 1556.	Editio Romana. 1577.
111. 356. Hic vide quantum bonum ſit *ſecura* & quieta conſcientia.	111. 1084. *Hic vide quantum bonum ſit quieta conſcientia.*

Hic iterum deletur dictio ſecura.

This is the third time in one page they haue blotted out the word a *ſecure* conſcience, and ſomtime put another word in the roome of it, ſometime none: all which if they did, onely to take away the apparance of permitting a careleſſe ſecuritie, it were tolerable: for we hold and teach more then they, that careleſneſſe of a mans eſtate, is a moſt fearefull ſinne, and mother of all euill: but they do it with another intẽt, namely to ouerthrow the ſecuritie and certaintie of that bleſſed eſtate which we haue in Gods fauor, after our faith and repentance: therefore we condemne them iuſtly for corrupters in this caſe: the *Author* vſeth it in the good ſence, and ſo do we take it from him.

112. 536. Miſericordia Dei maior eſt quam omnia peccata noſtra.	112. 1085. Si pœniteamus *miſericordia Dei maior eſt, quam omnia peccata noſtra.*

Adduntur hæc verba, Si pœniteamus.

Gods mercie is greater then all our ſinnes.	Gods mercie (*if we repent*) is greater then all our ſinnes.

Here is a needleſſe addition, for if *Ferus* meant this abſolutely, then it is true whether a ſinner repent or no: but if he vnderſtood Gods mercie with relation to a ſinner, then there is no child but knowes, that though it be neuer ſo great, yet it is no mercie to him vnleſſe he repent. We ſee they might well haue ſpared this, but that they are in ſuch a veine of corrupting, as they muſt euery where change ſomething to keepe themſelues in doing.

113.

Ex Cap. tertio.

Editio Antuerp. 1556.	Editio Romana. 1577.
113. 536. Fructus bonorum operum non fidei ſolùm, ſed & charitati ſunt aſcribendi, *in ſuo tamen ordine.*	113. 1085. *Fructus bonorum operum non fidei ſolùm, verùm etiam charitati ſunt aſcribendi.*

Delentur hæc in ſuo tamen ordine.

The fruites of good works are to be aſcribed not onely to faith, but euen to charitie alſo, yet in their order.	The fruites of good workes are to be aſcribed not to faith onely, but to charitie alſo. *The reſt is razed out.*

Here is a foule and malitious corruption: the *Author* giues the iuſt and due commendation both to *faith* and charitie; but withall, marſhals them both into their due places: namely, *faith* in the firſt place, and *charitie* after it. But they enuying this due honour to be giuen to faith, raze out the words that make this difference, and leaue none but ſuch as intimate a full equalitie betwixt them. The next deprauatiõ is to the ſame corrupt intent, doing there the ſame by addition, which here they did by ſubtraction. If they would be content, or rather if conſcience did giue vs leaue to do as they do, we would not leaue them one teſtimonie in any writer in the world. But *truth* and a good cauſe needes no ſuch meanes. And bleſſed be the *God of truth*, who hath giuen vs better meanes to defend his cauſe withall: and bleſſed be our religion which will not giue vs leaue to take ſuch courſes.

114. 537. Fidem & charitatem coniungit Apoſtolus, ita tamen vt fidem præponat.	114. 1086. *Fidem & charitatem coniungit Apoſtolus, ita tamen quòd fidem* ordine non perfectione *præponit.*

Adiiciuntur hæc verba, ordine non perfectione.

The

Ex Cap. tertio.

Editio Antuerp. 1556.	Editio Romana. 1577.
The Apoſtle conioyneth faith and charitie, yet ſo as he preferreth faith.	The Apoſtle conioynes faith and charitie, yet ſo as he preferreth faith *in order, not in perfection.*

A whole clauſe is here added to the Authors text, to make amends for ſo many good things pulled out: he like a proteſtant and a true Chriſtian giues faith that honorable place, which is due vnto it: But the Romiſh ſpite is ſuch vnto that great enemie of theirs, *faith in Chriſt Ieſus*, that they will not let him ſtand where he is placed; but diſgraceth him with a diſtinction of their owne deuiſing, whereas the *Author* ſaith abſolutely, that the Apoſtle *preferreth faith before charitie*: let all men iudge whether it be likely the Papiſts carrie a true heart to *Chriſt*, when they are euer thus diſgracing *faith*, being that hand by which we take hold on him.

115. 537. Hoc tangit omnes *Pſeudochriſtianos.*	115. 1086. *Hoc tangit omnes* malos Chriſtianos.

Theſe men are a kin to him that hauing nothing to ſteale in a chamber where he lay, caried away ſome of the ruſhes; and being asked why, anſwered: he muſt haue ſomething to keepe his hand in vre. Theſe men leſt they ſhould forget their art of corrupting when need is, will practiſe where there is no need: as here they are ſo ſtreight and curious, that for *falſe Chriſtians*, they put, *euill Chriſtians*, a diſtinction without a difference: theſe men will play ſmall play before they ſit out.

116. 537. Fides & charitas, hæc duo ab inuicem ſeparanda non ſunt.	116. 1086. *Fides & charitas hæc duo ab inuicem ſeparanda non ſunt* ad ſalutem.

Adijciuntur hæc verba, ad ſalutem.

Ex Cap. tertio.

Editio Antuerp. 1556.	Editio Rom. 1577.
These two faith and charity are not to be separated one from another.	*These two, faith and charitie are not to be seuarated one from another* to saluation.

Here seemes to be little or no euill: for it is most true that *for saluation* those two things are necessarie & cannot be separated. Yet for all that, seeing they haue corrupted his words, by adding more then he spoke, we may be assured they haue some purpose in it, which shal corrupt his meaning also, and it seemes to be this: *Perus* partly here, but much more plainely in other places, seemes to hold with vs, that a man being in the state of grace and Gods fauour, and iustified by Christ, cannot wholy fall away: therefore to obscure this truth, and to make doubtfull his meaning, they adde these words *vnto saluation*, as though a man might haue both faith and charitie, and yet not be saued, and as though a man that hath true faith and true charitie, might notwithstanding lose first the one, then both, and last of all saluation also.

117. 536. Oculum nequam habent, qui quod dicitur de fide vident: charitatem autem fidei *indiuisibiliter* adiunctam videre nolunt.	117. 1086. *Oculum nequam habent, qui quod dicitur de fide, vident, charitatem autem fidei* viuæ *adiunctam videre nolunt.*

Expungitur vocab. indiuisibiliter, *& additur* viuæ.

They haue a bad eye, who see that which is spoken of faith: but will not see charity inseparably *adioyned vnto faith.*	They haue a bad eye, who see that which is spoken of faith: but will not see charitie adioyned to *liuely* faith.

The *Author* holds with the truth and vs, that true faith and true charity are *inseparably* vnited and conioyned: this he teacheth in this place as fully and as euidently

dently as *Caluin* or *Luther*. But the *Romiſh* corrupters, purpoſing to extinguiſh all teſtimonies making for the truth, that ſo they may calumniate our Church, ſaying, that *Luther* had none of his mind, when he ſet abroade his doctrine, do malitiouſly raze out of the text the word *indiuiſibly*, which eſtabliſheth the truth, and ouerthroweth their doctrine: thus by corrupting, forging, and falſifying, *Romiſh* religion ſtands for a time, but ſuch pillars will ſoone proue rotten, and then foule and fearefull will be the fall of it.

And thus at laſt this poore Chapter hath paſt their pikes, but not without 65. deadly wounds, ſo martyred and maſſacred, as if the Author ſaw it againe, he wold ſweare it is not his. But the Spaniſh crueltie is not yet thus ſatisfied, they muſt haue one thruſt more to make his wounds iuſt 66. For in the end of the Chapter, thus they mangle a ſentence, (*fol.* 132. *Indicis Hiſp.*) *7.

Iohannes de fide & charitate, vt de vno & pluribus loquitur, nequis elabi poſſet alterum ab altero ſeparando.

Deleatur illud: Ne quis elabi poſſet alterum ab altero ſeparando.

Why they ſhould raze out this, ſuffering ſuch things to ſtand as they haue done, I can ſee no reaſon. But as the diuell brought them to this wicked practiſe of corrupting, ſo God hath letten him blind them, that they ſhould not ſee what is for them, what againſt them.

Finis Capitis tertij, quod in 65. locis corrumpitur & deprauatur.

Ex Capite quarto.

Editio Antuerpiensis 1556.	*Editio Romana 1577.*
118. 537. Quamdiu doctrina sana est *parum* in nos potest diabolus.	118. 1088. *Quamdiu doctrina sana est* minus *in nos potest diabolus.*

Pro parum *dicunt* minus.

119. 538. Christum confitetur qui & in eum credit, & *tota fiducia* se in eum conijcit.	119. 1089. *Christum confitetur qui & in eum credit, &* toto corde *se in eum conijcit.*

Pro tota fiducia, *dicunt* toto corde.

He confesseth Christ who beleeueth in him, and with full assurance *casts himselfe vpon him.*	He confesseth Christ who beleeueth in him, and with *all his heart* casts himselfe vpon him.

A man would thinke at the first here is no iniury at al, for it is a true and good speech, that the true Christian *casts himselfe with all his heart on Christ*: but there lyeth venome vnder it, for the Author saith not *with all his heart*, but *with full assurance*. Now they haue corruptly made this change for two causes as I take it; one to intimate that which the Author neuer meant: 2. to obscure that which he affirmeth in plaine words. For the first, they imagine a perfection in this life, and teach that a man may loue God with all his heart: they would haue *Ferus* say as they do, and therefore they put in those words *with all his heart*. But as he intended no such thing in this place, so in other places where fitter and fuller occasion is, he plainly discouers himselfe to be of our side, teaching that in our best actions there is imperfection in this world; and for that very point he is pitifully purged by them in his commentaries both on *Mathew* and *Iohn*,

and

Ex Capite quarto.

Editio Antuerp. 1556. | Editio Romana 1577.

and whole large sentences be blotted out. And for the second he saith plainly, that though we cannot with all our heart: yet *with full assurance* we may cast our selues on Christ. This *assurance* they endure not, and therefore they put it out, for they hold that faith hath alwayes a doubting in it, and that we cannot haue a full assurance or certaintie of Gods fauour*; which is the more strange seeing that a man may do it *with all his heart*, and yet not *with a full assurance* of faith: for if doubting be in faith as they teach, and faith in the heart, how then doth a man with all his heart cast himselfe on Christ? On the other side we teach, that faith and doubting are both in the heart: the one from grace, the other a relique of corrupt nature: and therefore the same man, whose corruption may make him doubt, yet may haue a full assurance of faith: for doubting is in the heart, but not in faith; it is no way a kin to it, nay it is the proper enemie and contrary to it. As some kind of liquors may be in one vessell, and yet will neuer mingle; so they are in one heart, and neuer mixe together, but do continually one striue against another. Gal. 5. 17.

* *Cotterus in Enchirid. cap. de fide speciale.*

120. 538. Quicunque spiritus hæc de Christo credit, confitetur, docet, &c. ex Deo est.	120. 1090. *Quicunque spiritus hæc de Christo credit*, ore & opere *confitetur, docet, &c. hic ex Deo est.*
Adduntur hæc, ore & opere.	
121. 539. Seductores spiritus sunt in genere omnes qui aliquid illorum negant, quæ vel Apostoli, vel Prophetæ de Christo scripserunt.	121. 1090. *Seductores spiritus sunt in genere omnes qui aliquid illorum negant, quæ vel Apostoli vel Prophetæ de Christo* tradiderunt *vel scripserunt.*

Ex Cap. quarto.

Editio Antuer. 1556. | Editio Romana. 1577.

Interponitur tradiderunt.

Those are seducing spirits who denie any thing which either the Apostles or Prophets wrote of Christ.

Those are seducing spirits who deny any thing which the Apostles or Prophets either *deliuered by tradition* or wrote of Christ.

Here againe they are put to their shifts for the maintenance of one of their maine points, namely *tradition*. They teach, that besides the Scripture, there is *verbum non scriptum*, an vnwritten word, and by this meanes they colour all craftie trickes, fathering all their owne deuices vpon the Apostles or Prophets, as being deliuered from them by *tradition*, and so deriued to vs. This is a good, sure and easie meanes (if it may be allowed) to proue any thing for them, and to answer any thing against them. But they are so penurious of proofes to iustifie that there be any such traditions equiualent to the Scriptures (it being a thing which we denie;) that they are glad to foist into mens writings such things as they neuer said nor deamed of: as here, when the Author saith, that Christian religion will haue vs deny nothing which the Prophets or Apostles *wrote of Christ*: they corrupt and falsifie the text, saying, nothing which they *either wrote or deliuered by tradition, &c.* These be their proofes for most of their opinions, of these they haue store; and better then these, they haue few either out of Fathers or other writers (before the Iesuits were bred) if their allegations were well examined.

122. 530. *Impossibile est vt* qui electi sunt, seducantur.

122. 1091. Igitur *qui electi sunt* non *seducentur.*

Deletur

Ex Cap. quarto.

Editio Antuerp. 1556. | Editio Romana. 1577.

Deletur impoſſibile: *at in Indice Hiſpanico deletur tota ſententia.*

It is impoſſible *that they who be elected ſhould be drawne from God.* | They who be elected ſhall *not* be drawen from God.

Here the Author diſcouers himſelfe to be fully of our mind, touching the aſſurance of the elect, that being in the ſtate of grace, they cannot totally and finally fall away: alſo that Gods election is abſolute and not conditionall, and therefore vnchangeable and neuer altered: but *Romiſh* thecuerie by ſtealing out one word, would haue depriued vs of this worthie teſtimonie. But we haue taken him in the manner, euen with the prey in their mouths, and haue here cauſed them to their ſhame to reſtore it againe. And yet to giue them their due, we muſt here commend the *Italian* before the *Spaniſh* theeues, for they are content with the word *impoſſibile*, and leaue ſomething that is good behind them; but the Spaniſh ſnatch away all: for theſe be their words: *8.

Cap. 4. in illa verba, Omnis autem ſpiritus qui ſoluit Ieſum, &c. *deleatur illud*, Impoſsibile eſt vt qui electi ſunt ſeducantur. *Index Expurg. Hiſpan. in litera I. fol. 132.*

Theſe be ſharpe Barbers, that take away branch and roote altogether, ſee how diſtaſtfull to a Spaniſh Papiſt is this doctrine of the certaintie of our eſtate, being elected of God. But they that take away this, would they not alſo raze out many places of Scripture, if they durſt for ſhame? *Chriſt* ſaith (*Ioh.* 10. 27. 28.) *His ſheepe ſhall neuer periſh, nor any ſhall plucke them away.* Why do they not

Ex Cap. tertio.

Editio Antuerp. 1556. | Editio Romana. 1577.

not put out that also.

123. 540. Omnes verè Christiani (licèt non sit omnibus idem modus viuendi) in eadem tamen fide, doctrina, Sacramẽtorum participatione, cæremonijs, legibus, & constitutionibus viuunt & manent cum alijs Ecclesiæ membris vbicunque dispersis, &c.

123. 1093. *Omnes verè Christiani, licèt non sit omnibus idem viuendi modus, in eadem tamen fide, doctrina, Sacramentorum participatione, cæremonijs, legibus, & constitutionibus*, eiusdemq; capitis obedientia, *viuunt & manent cum alijs, &c.*

Additur hoc, eiusdemq; capitis obedientia.

All true Christians, though they liue not all in one fashion, yet liue in the same faith, doctrine, participation of Sacraments, ceremonies, lawes, and constitutions, with other members of the Church where-euer dispersed, &c.

All true Christians, though they liue not all in one fashió, yet they liue in the same faith, doctrine, participation of Sacraments, ceremonies, lawes, and constitutions, *and in obedience to the same head* with other members, &c.

Here they cast in something out of their superabundant liberalitie, but it is copper or rather drosse for gold: these *Censors* and purgers of bookes, remembring their oath and dutie to their Soueraign the *Pope*, do now and then thrust in something that may make for his honour, though it be driuen in as wedges with a maule. As here *Ferus* making many parts of the *Communion of Saints*, not farre vnlike to our doctrine, they thrust in one more saying, *and in or vnder the obedience to one and the same head.* But *Ferus* nor any other conscionable Papist did euer hold it in an article of faith, or a part of the communion of Saints to be subiect to the Pope, as to the head of the Church, in manner and forme as it is now taught by

Editio Antuerp. 1556. | Editio Romana. 1577.

by the politike *Ieſuites*, or in time paſt by the flattering Canoniſts. Alas poore Pope: muſt thou go a begging for a teſtimony, or muſt thou hire thy followers to thruſt in ſentences for thee into mens bookes when they are dead? Let the world iudge how good thy cauſe is, when thou art driuen to ſuch wicked ſhifts, and how good thy conſcience is, whē thou art content to vſe them. If thou maiſt put in what maketh for thee into the records of the world, then we muſt confeſſe thou maiſt eaſily proue any thing.

124. 541. Si quæ hic Iohannes de charitate & pia conuerſatione ſcripſit, tam fideliter populo inculcaſſent prædicatores, quemadmodum ea quæ *in Euangelio* de fide ſcripſit, &c.

Delentur hæc verba, in Euangelio.

Ferus ſaith here and elſewhere, that *Iohn* in his Goſpell writeth of faith, they do here twice together put out theſe words *in the Goſpell*. Whether they beare the ſpite to the *Goſpell*, which was neuer ſo good to them as their *Legend*: or to *faith*, which was neuer ſo gainefull to them as their *Relickes*: or to both, as being indeed the two great enemies of their Church, I know not. It were well they wold diſcouer themſelues why they did this.

125. 544. Hic iterum fidem adiungit & commiſcet charitati, ne quia tam magna hic tribuit charitati, ſuſpicari quis poſſet ipſum eſſe oblitum eius quod *in Euangelio* ſuo de fide ſcripſerat.

125. 1101. *Hic iterum fidem adiungit & commiſcet* operi charitatis: *ne quia tam magna hic tribuit charitati ſuſpicari quis poſſet ipſum eſſe oblitum eius, quod de fide ſcripſerat.*

Ex Cap. quarto.

Editio Antuerp. 1556. | Editio Rom. 1577.

Loco charitatis, *substituunt* opera charitatis, & *vocab.* in Euangelio *iterum deletur.*

Here againe he mingleth and addeth faith to charitie, &c. | Here againe he mingleth and addeth faith *to the worke* of charitie.

Still see their malice to faith, it must not be marshalled with charitie, but it is well if it may haue his place with workes.

126. 544. Si filium misit Deus vt saluet mundum, certè in eum credentes, eique adhærentes perire non possumus. | 126. 1102. *Si filium misit vt saluet mundũ, certè in eũ credentes, eiq;* charitate perseueranter *adhærentes perire non possumus.*

Adijciuntur hæc, charitate perseueranter.

If God sent his sonne to saue the world, certainely if we beleeue in him, and hold fast by him we cannot perish. | If God sent his son to saue the world, certainely we beleeuing in him, and holding fast by him *by charitie to the end*, we cannot perish.

That the elect called to the state of grace cannot fall out of the same, *Ferus* still teacheth: but still they corrupt and peruert him, as here first by a needlesse addition of *perseueranter to the end*: for can a man hold fast by Christ, vnlesse he so hold to the end? The *Author* knew well inough, that whosoeuer layeth hold on Christ, Christ also layeth hold on him, and that therefore though a man should let go his hold on Christ, yet Christ will neuer let go his hold on him: therfore as we would willingly admit this word, if it were added for nothing, but for further explanation: so seeing they imply by it, that some may lay hold on Christ, and yet fall quite away from him againe, we must refuse it as a great

Editio Antuerp. 1556. | Editio Romana. 1577.

great corruption of the Authors good meaning. But the ſecond is worſe, where they adde the word *charitie*: *he that by charitie cleaues faſt to Chriſt vnto the end.* Here notorious wrong is done to *faith*, that glorious gift of God. Firſt, perſeuerance is aſcribed onely to charitie, whereas it proceeds from true faith more properly, yet muſt it not ſo much as haue a place and part with charitie. Againe, they ſay that a man takes faſt *hold on Chriſt by charitie*: whereas *faith* is that onely grace whereby we properly and truly apprehend and apply Chriſt vnto vs, and then comes charitie as a liuely and true teſtimonie thereof. But faith muſt haue no place at all. It is maruell to ſee how they neuer ceaſe debaſing and diſgracing faith.

127. 544. Quod priùs charitati, hoc nunc fidei aſcribit.

127. 1102. *Quod priùs charitati, hoc nunc fidei* eidem charitati coniunctæ *aſcribit.*

Adduntur hæc, eidem charitati coniunctæ.

He now aſcribes that to faith which afore he did to charitie.

That which afore he aſcribed to charitie, he now aſcribeth to faith, *being ioyned to the ſame charitie.*

Still they perſecute and diſgrace faith, whereſoeuer it cometh in their way, it muſt not paſſe without a wipe. Here moſt maliciouſly they adde three words to the text, by which they would imply that ſaluation is not to be aſcribed to faith, but being ioyned with charitie, which we willingly allow as Gods truth and our owne doctrine: but they haue a further purpoſe in it, namely that true *faith* may ſometime be without *charitie*, which

Editio Antuerpiensis. 1556. | Editio Romana. 1577.

this Author and we denie. Againe which is worse, they will not yeeld *faith* so much in saluation as *charitie*; they allow saluation to be ascribed to charity without adding faith, but neuer to be ascribed to faith but they wil adde charitie. If they reply that faith without charity cannot saue vs, we grant it, but then also much lesse can charitie without faith. Therefore their dealing herein is very vnreasonable.

128. 545. Iterum ascribit charitati *quod fidei aliàs ascripsit*, nempe fiduciam & securitatem coram iudicio Dei.

128. 1103. *Iterum ascribit charitati fiduciam & securitatẽ coram iudicio Dei.*

Delentur hæc verba, quod fidei aliàs ascripsit.

Here againe he ascribes to charitie that which elsewhere he ascribed to faith, *namely assurance and securitie before Gods iudgement.*

Here againe he ascribes to charitie assurance and securitie before Gods iudgement.

When all things are at the height they fall, onely Romish malice to *faith* still continueth at the full: for here they take away three or foure words which argue the worthinesse and excellencie of faith; and not content to take it away, but giue it vnto charitie, which is either inferiour or at the least but equall to it. This is plaine malice, & an iniury to faith intollerable, not to suffer a man to say that *faith makes a man bold before Gods iudgement*. Can charitie do it, and not faith? or can they not both together do it best of all? why then do they or dare they ascribe that to charitie alone, which the Author in such plaine tearmes ascribes to both? But the whore of Babylon will be ashamed of nothing.

129.

Ex Capite quarto.

Editio Antuerp. 1556.	Editio Romana 1577.
129. 545. Hanc fiduciam potiſſimum præſtat fides.	129. 1103. *Hanc fiduciam præſtat potiſſimum* viua fides.
Additur viua.	
130. 545. Nihilominus tamen hanc fiduciam aſcribit charitati.	130. 1103. *Nihilominus tamen hanc fiduciam* etiam *aſcribit charitati.*

Compare theſe with the laſt, and you ſhall ſee how theſe men are blinded: in the former they blotted out theſe words, *Boldneſſe before Gods iudgement is aſcribed to faith*: and yet here in the very next line they grant that *faith doth principally worke out this boldneſſe*, and yet it is aſcribed alſo to charitie. Why ſhould this ſtand, ſeeing they put the other out? The Spaniſh Cenſors (their brethren in euill) deale more wiſely, though more maliciouſly, for they put out all together for company, as we ſhall ſee hereafter.

131 545. Charitatem à fide ſeiungi non vult Iohannes.	131. 1104. *Charitatem à fide ſeiungi non vult Iohannes* ad Chriſtianam perfectionem.
Addunt hac, ad Chriſtianam perfectionem.	
Iohn will not haue charitie ſeparated from faith.	Iohn will not haue charitie ſeparated from faith *vnto chriſtian perfection.*

Still the *Author* ioyneth faith and charitie, and ſtill they diſioyne them: nay (will ſome ſay) they grant they muſt be ioyned *to Chriſtian perfection*, I anſwer, that clauſe is theirs, not the Authors, they haue impudently thruſt it into his ſentence after his death: but what intend they herein? Would they imply a perfection in this life, which this *Author* neuer did? or that faith and charitie ordinarily are ſeparated, ſaue in the caſe of ma-

Ex Cap. quarto.

Editio Antuerp. 1556. | Editio Romana. 1577.

king one perfect? or do they meane that a man may be a Christian with the one of them, but not a *perfect Christian* without both? Here is proper diuinitie if it be well examined: for they must needes imply one of these; or else nothing.

132. 545. In Euangelio quidem ita loquitur de fide, quasi omnia in sola fide consistant: in Epistola autem ita plerumq; commendat charitatem, quasi omnia in sola charitate consistant.

In the Gospell Saint Iohn so speakes of faith as though all consisted in faith alone: in his Epistle he so commends charity as though all consisted in charitie alone.

132. 1104. *Delentur: post hæc verba:* religionis & doctrinæ.

This whole sentence is put out: first becauſe it implieth a neceſſitie for men to reade and conferre the ſeueral bookes of Scriptures, as being ſome of them expoſitors of others: againe, becauſe it makes a true compariſon of faith and charitie, and ſeemeth to inforce that they ought neuer to be ſeparated, but that as thoſe two bookes of God are euer to be read together, ſo theſe two graces of God are euer to be ioyned together. See the next corruption.

133. 545. Sicut *in Euangelio* charitatem non excludit à fide, ſic nec *in Epiſtola* fidem excludit à charitate.

133. 1104. *Sicut charitatem non excludit à fide, ſic nec fidem excludit à charitate.*

Delentur in Euangelio & in Epiſtola.

As in his Goſpell *he exclu-*

As he excluded not chari-

ded

Ex Cap. quarto.

Editio Antuerp. 1556.	Editio Romana. 1577.
ded not charitie from faith, ſo neither in his Epiſtle *doth he exclude faith from charitie.*	tie from faith, ſo neither excludes he faith from charitie.

If he exclude them not, why then do you? if he conioyne them, why do you ſeparate them vnleſſe it be *to Chriſtian perfection?* But for the preſent corruption, ſee how they put out both the *Epiſtle* and *Goſpell* together. It is wonderfull why they ſhould put out theſe words ſo often and ſo maliciouſly as they do: is it for ſpight to the Scriptures or to faith, or to Chriſt the Author of both? Let God and their conſciences deale it; but howſoeuer, it is a manifeſt wrong to the Author.

134. 545. Ea ſola fides viua *& vera* eſt, quæ per dilectionem operatur.	134. 1104. *Ea ſola fides viua eſt quæ per dilectionem operatur.*
Deletur & vera.	
That faith is onely true and *liuely which worketh by loue.*	That faith is onely liuely which worketh by loue.

It is ſtrange to ſee how they are euer ſtriking at faith: here it may not be called *true* faith: what, is there no faith true? can it be a liuely and not a true faith? or rather is this malice to the truth? It is to be feared that they beare ſuch malice to the truth, that they endure not the very word.

135. 545. Charitas radicem, & originem ſuam *ex fide* habet.	135. 1104. *Charitas radicem, & originem ſuam* in fide *habet.*
Pro ex fide, *dicunt* in fide.	
Charitie hath his roote and beginning from faith.	Charitie hath his roote and beginning *in faith.*

Here is a ſmall difference, *in* for *ex*, yet a materiall corruption:

Ex Cap. quarto.

Editio Antuerp. 1556. | Editio Romana. 1577.

ruption: for the Author saith, that charitie hath his roote and beginning *from* or *out of faith*, they change it and say *in faith*: his meaning was, that it is a fruite of faith, but they will none of that, and therefore they peruert the words thus craftily: but let it suffice vs, that they are driuen to seeke their proofes by such meanes as this.

136. 545. Nunc fidem nunc charitatem commendat, semper tamen alterum in altero intelligit.

136. 1104. *Nunc fidem nunc charitatem commendat, semper tamen alterum in altero* ad perfectionem Christianam *intelligit.*

Adduni hæc, ad perfectionem Christianam.

Sometime he commends faith, somtime charitie, but he alwaies vnderstandeth the one in the other.

Sometime he commends faith, sometime charitie, yet he alwaies vnderstands the one in the other, *to Christian perfection.*

Here againe the former words *ad Christianam perfectionem*, vnto Christian perfection, are added to the same purpose as afore, *Falsif.* 131.

137. 545. Cùm charitati fiduciam *& securitatem coram Dei iudicio* ascribit, non intelligendum est, quasi *charitas sola*, & citra fidem in Christum hoc possit.

137. 114. *Cùm charitati fiduciam ascribit, non intelligendum est, quasi* charitatis opus, *citra fidem in Christum hoc possit.*

Delentur hæc, & securitatem coram Dei iudicio: *deinde pro* charitas sola, *ponitur* charitatis opus.

When S. Iohn ascribeth boldnesse and assurance before Gods iudgement, *vnto charity, it must not be vnderstood as*

When he ascribeth assurance vnto charitie, it is not to be vnderstood, as though *the worke of charitie* could do it without

though

Editio Antuerp. 1556.	Editio Romana. 1577.
though charitie *alone could do it without faith in Chriſt.*	faith in Chriſt.

Here forgetting themſelues, and what they did in the very ſame page of the Author (*Falſif.* 128.) they put out that which afore they allowed, and in the very ſame point, wherein afore they allowed it. Thus theſe men do they care not what, ſo they may corrupt and falſifie: and which is worſe, they ſtill go on to diſgrace *faith*, not allowing it to ſtand in compariſon with charitie: for where the Author ſaith, that *Charitie without faith cannot make a man bold before God*, they for *charitie* ſay, the *worke of charitie*, as though charitie without faith could. Behold a peece of popiſh doctrine, that *charitie without faith* is able to make a man bold before the iudgement ſeate of God.

138. 545. Quomodo noſtra opera ex ſeipſis tantam *ſecuritatem* præſtare nobis poſſent, niſi fides *& fiducia* in Ieſum Chriſtum præcedat?	138. 1104. *Quomodo noſtra opera ex ſeipſis tantam* fiduciam *præſtare nobis poſſent, niſi fides in Ieſum Chriſtum præcedat?*

Pro ſecuritatem, *ponunt* fiduciam: *deinde deletur*, & fiducia.

How could our workes of thẽſelues yeeld vs ſuch ſecuritie, *if faith and* full aſſurance *in Ieſu Chriſt went not before?*	How could our workes of themſelues yeeld vs ſuch *aſſurance*, vnleſſe faith in Ieſus Chriſt went before?

Firſt, they put out *ſecuritie*, and for it put in *aſſurance*, which were not amiſſe, if he had taken *ſecuritie* in an ill ſence: but ſeeing he takes it not for careleſneſſe, but for freedome from feare: it is likely that they intend ſome euill in this alteration. The other is manifeſt to be againſt

Ex Cap. quarto.

Editio Antuerp. 1556. | Editio Rom. 1577.

the full assurance of faith, which they can by no means allow, though the Scriptures be cleare in it, and also *Ferus* in this place. Therefore whereas he saith, that faith and *full assurance* in Christ must go before, else we cannot stand with boldnesse before God, they put out *assurance*, and say onely faith in Iesus Christ.

139. 545. Fides & charitas simul hanc fiduciam *& securitatem* præstant. | 139. 1104. *Fides & charitas simul hanc fiduciam præstant.*

Deletur iterum hoc vocab. securitatem. *Vide duas falsificationes proximè præcedentes.*

140. 545. Charitas est *fructus* & perfectio fidei. | 140. 1004. *Charitas est perfectio fidei.*

charitie *Delentur hæc*, & fructus.

Christ is the fruite *and perfection of faith.* | Charitie is the perfection of faith.

Here *Ferus* (as plainely as euer *Luther* or *Caluin*, yea as euer *S. Paul* or *S. Iohn*) calleth charitie *a fruite of faith*, which doctrine the present Church of *Rome* will by no meanes endure, and therefore they raze out that word: let the world see how they vse vs: we haue testimonies euen from the best of the Papists, for all our doctrines of any moment, if they did not falsifie the bookes, and blot out sometime the words, sometime whole sentences, sometime whole sections, that make for vs and against them: oh that they wold learne their Catechisme better, and keepe their hands from picking and stealing, and their heads from forging and corrupting!

141. 545. Si spiritum charitatis in nobis sentimus, certi sumus quoòd fides nostra viua | 141. 1104. *Si spiritum charitatis in nobis sentimus*, vereq; eam habeamus, *certi sumus*

&

Ex Cap. quarto.

Editio Antuerp. 1556.	Editio Romana. 1577.
& efficax eſt, atque adeò etiam certi ſumus, nos ſecuros *eſſe* & fore coram iudicio Dei.	*quòd fides noſtra viua & efficax eſt: atque adeò etiam certi ſumus quòd* illa permanente & perſeuerante, ſecuri erimus *coram iudicio Dei.*

Adduntur primò hæc: vercó; eam habeamus: *deinde & hæc*, illa permanente & perſeuerante: *tandem deletur vocab.* eſſe.

If we feele in our ſelues the ſpirit of charitie, we are ſure that our faith is liuely and working, yea we are aſſured that we are *and ſhall be ſecure before Gods iudgement.*	If we feele the ſpirit of charitie in our ſelues, *and haue it truly*, we are ſure, that our faith is liuely and working, yea we are aſſured, that (*that charity remaining and perſeuering*) we ſhall be ſecure before Gods iudgement.

Here be three falſifications in theſe few words: firſt, two additions, the firſt *needleſſe*: for can a man *feele* the ſpirit of charitie in him, vnleſſe he *haue* it: the ſecond is *malitious*, for it argueth a poſſibilitie of looſing the ſpirit of God, after a man is truly poſſeſſed of it, which this *Author* neuer taught. The third is a razure full of craft and malice againſt another point of truth, namely, of certaintie of our ſaluation in this life: for whereas the *Author* ſaith directly, not onely that we *ſhall be* at the laſt day, but *now are*, (after we are truly iuſtified and ſanctified) aſſured and ſecured of Gods fauour; they cloſely and craftily put out the word that argueth the preſent time, and leaue onely that which ſpeaketh of the time to come: ſuch is their conſcience in their dealing with vs.

Ex Cap. quarto.

Editio Antuerpiensis. 1556.	Editio Romana. 1577.
142. 545. Vbi fides & charitas in homine *conueniunt*, ibi pace & plena *securitate* perfruitur conscientia.	142. 1104. *Vbi fides & charitas* sunt *in homine, ibi pace & plena* tranquillitate *perfruitur conscientia.*

Pro conueniunt, sunt: *pro* securitate, tranquillitate.

Where faith and charitie do concurre *or agree together in a man, there the conscience enioyes peace and perfect* securitie.	Where faith and charitie *are* in a man, there the conscience enioyeth peace and perfect *tranquillitie.*

Here still they shew their malice to faith, no way enduring it should be equalled with charitie: therefore whereas the Author saith, that they do *conuenire*, that is, *meete as friends and companions in a man*; they most maliciously put out that word, which may intimate equalitie, and barely say, *they are in a man*. Again, they put out *securitie* because it is ascribed to faith and charitie, and put in *tranquility*, which is not so much: but if it or more had bene ascribed to charitie alone, they would haue allowed it. And thus we haue fifteene falsifications in one poore page, and all vpon these words, *Herein is the loue of God perfect in vs, that we may haue boldnesse in the day of iudgement*. What a foule deale of trouble haue they procured to the holy mother Church? had it not bin wel S. Iohn had bin better aduised then to haue written thus, as one of her sons saith of some of S. Paules doctrine? or being written, is it not pittie that she hath not power to haue put them out of the Bible, *tanquã scandalosa & male sonantia, & piarum aurium offensiua?* At least I wonder they did not saue all their labour, as their brethren of Spaine haue done; for they in their *Index Expurgatorius* haue taken a shorter course, and haue blotted out the whole

Ex Capite quarto.

Editio Antuerp. 1556. | Editio Romana 1577.

whole annotation, which (that we may see the conscience of these pure Papists) I haue thought fit to put downe, whereby also the Reader may see it is no pettie larciny, but hainous theeuery. The text is this:

In hoc perfecta est charitas Dei nobiscum, vt fiduciam habeamus in die Iudicij.

1. The true auncient Copie.

Iterũ ascribit charitati *quod aliàs fides ascripsit: nempe* fiduciam & securitatem coram iudicio Dei. Et hanc quidem potissimùm præstat fides, quemadmodũ Christus ipse testatur: *Qui credit in me in iudicium non venit.* Iohan. 5. Et iterum: *Qui credit in filium Dei nõ iudicatur.* Iohan. 3. Nihilominus tamẽ Iohannes hanc fiduciã ascribit charitati: vnde iterum colligitur quod charitatẽ à fide sejungi & separari nequaquam vult. Immo in his duobus non separatim sed coniunctim comprehendit

2. The new Spanish Index. *In litera I. pag.* 132. *In illa verba:* In hoc perfecta est charitas Dei, &c. Deleatur tota annotatio: *Raze out the whole annotation.* And that the English Reader may see what it is that is razed out, I will translate it into English.

Againe he ascribeth that to charity which elsewhere he ascribed to faith, namely assurance and security before Gods iudgement. And this is especially wrought by faith, as Christ himselfe testifieth: He that beleeueth in me shall not come into iudgement. *Ioh.* 5. *And againe:* He that beleeueth on the Son of God shall not be iudged. *Ioh.* 3. *Notwithstanding Iohn as-*

3. The new Romish Copie.

Iterũ ascribit charitati (1) fiduciam & securitatẽ coram iudicio Dei. Et hanc quidem potissimùm præstat (2) *viua* fides, quemadmodũ Christus ipse testatur: *Qui credit in me in iudicium non venit.* Et iterum: *Qui credit in filium Dei, non iudicatur.* Nihilominus tamen Iohannes hanc fiduciam (3) etiã ascribit charitati.

Vnde iterum colligitur quòd charitatẽ a fide seiungi nequaquã vult (4) *ad Christianam perfectionem.* Imo in his duobus non separatim sed coniunctim comprehendit totã sum-

Ex Cap. quarto.

Editio Antuerp. 1556. | Index Hispanicus. | Editio Romana. 1577.

totam summã Christianæ religionis & doctrinæ. *In Euangelio quidem ita loquitur de fide, quasi omnia in sola fide consistant: in Epistola autem ita plerumq; commendat charitatem, quasi omnia in sola charitate consistant.* Cæterum sicut illic charitatem non excludit à fide, sic nec hîc fidem excludit à charitate. Vbicumq; enim de fide loquitur, eam solam intelligit, quæ per dilectionem Dei & proximi se exerit & operatur: ea enim sola fides *vera et* viua est. Vbicumque autem de dilectione loquitur, eam solam dilectionem intelligit, quæ nedum virtutẽ & operationem, verumetiam suam radicem & originem ex fide habet. Ideo nũc fidem, nunc charitatem commendat,

cribeth this assurance to charitie: whence it followeth againe, that hee will not by any meanes haue faith and charity seperated. Yea in these two, not seuerally but ioyntly he comprehendeth the whole substance of Christian doctrine & religion. In his Gospell *he speakes so of faith, as though all things consisted in only faith: in his* Epistle *he so commends charitie for the most part as though all things consisted in charitie alone. But as there he excludes not charitie from faith, so neither here excludes he faith frõ charity: for whereseoeuer he speakes of faith, he vnderstands that alone which declares it self, and worketh by loue of God and of our neighbour, for that faith onely is* true and *liuely: and whereseoeuer he speakes*

mam Christianæ religionis & doctrinæ. (5.) Cæterum sicut charitatem non excludit a fide, sic nec fidem excludit à charitate. Vbicumque enim de fide loquitur, eam solam intelligit quæ per dilectionẽ Dei & proximi se exerit & operatur. Ea enim sola (6) viua fides est: vbicumque autem de dilectione loquitur, eã (7) dilectionẽ intelligit, quæ nedũ virtutem & operationem, verumetiam radicem suam & originem (8) *in* fide habet. Ideo nunc fidem, nunc charitatẽ commendat, semper tamen (9) *ad perfectionem Christianam*, alterum in altero intelligit. Sic cum hoc loco charitati fiduciã ascribit, non intelligendum est, quasi *charitatis* (10) *opus* citra fidem in Chri-

semper

Ex Cap. quarto.

Editio Antuerp. 1556. | Index Hispanicus. | Editio Romana. 1577.

ſemper tamen alterum in altero intelligit. Sic cum hoc loco charitati fiduciam & ſecuritatem coram Dei iudicio aſcribit, non intelligendum eſt *quaſi charitas ſola* & citra fidē, in Chriſtū hoc poſſit. Quomodo enim noſtra opera ex ſeipſis tantam ſecuritatem nobis præſtare poſſent, niſi fides *& fiducia* in Ieſum Chriſtum præcedat? Fides igitur & charitas ſimul, & coniunctim hanc fiduciā & ſecuritatē præſtant. Fides vt fundamentum, exordium & radix: charitas autem vt *fructus et* perfectio. Iam qui fructum & finem alicuius rei commendat, is exordium & radicē non excludit. Et ſi ſpiritum charitatis in nobis ſentimus, certi ſum' quod fides noſtra viua & efficax eſt, atq; adeo

of charity, he meaneth onely that charitie which hath his vertue and operation, yea his very roote and beginning out of faith. Therefore ſometime he commends faith, ſometime charity, but he alwaysvnderſtands the one in the other. So when here he aſcribes to charitie aſſurance and ſecuritie before Gods iudgmēt, it is not to be vnderſtood as though onely charitie without faith in Chriſt could do this: for how could our workes of themſelues yeeld vs ſuch ſecurity, vnles faith and ful aſſurāce in Ieſus Chriſt did go before? Therefore faith and charity ioyntly and together do yeeld vs this aſſurance, faith as the foundation, beginning & roote, charitie as the fruite and perfection. Now he that cōmends the fruite and end of

ltū hoc poſſit. Quomodo enim noſtra opera ex ſeipſis tantam fiduciam nobis præſtare poſſent, niſi fides (11) in Ieſum Chriſtum præcedat? Fides igitur & charitas ſimul & coniunctim hanc fiduciam (12) præſtant. Fides vt fundamentum, exordiū & radix: charitas autem vt (11) perfectio. Iam qui finem & perfectionē alicuius rei cōmendat, is exordium & radicē non excludit. Et ſi ſpiritum charitatis in nobis ſentimus, (13) *verèq; eam habeamus*, certi ſumus quod fides noſtra viua & efficax eſt, atque adeo etiā certi ſumus quòd *illa* (14) *permanente & perſeuerante*, ſecuri (15) erimus coram iudicio Dei. Vbi enim fides & charitas *ſunt* (16) in homine, ibi pace &

certi

Ex Cap. quarto.

Editio Antuerp. 1556. | Index Hispanicus. | Editio Romana. 1577.

certi sumus nos securos esse, & fore coram iudicio Dei. Vbi enim fides & charitas in homine *conueniunt*, ibi pace & plena *securitate* perfruitur conscientia, nec vel timor, vel angustia, vel desperatio locum habere potest. Huc pertinet quod Christus dixit, *Qui credit in me non esuriet, &c.* Et, *Qui biberit de aqua quã ego dabo ei, non sitiet in æternum.*

any thing, be excludes not the beginning and the roote. And if we feele in our selues the spirit of charitie, we are sure that our faith is lively and effectual, & with all are assured that we are and shall be secure before Gods iudgement: for where faith and charitie do meete together in a man, there the conscience enioyeth peace and perfect securitie: and neither feare, nor doubtfulnes, nor despaire can haue any

plena (17) *tranquillitate perfruitur* conscientia, nec vel timor, vel angustia, vel desperatio locũ habere potest. Huc pertinet quod Christus dixit: *Qui credit in me non esuriet, &c.* Et, *Qui biberit de aqua quam ego dabo ei, non sitiet in æternum.*

place. Hereto belongeth that which Christ saith: He that beleeueth in me shall not hunger, &c. *And,* He that shall drinke of the water that I shall giue him, shall not thirst for euer.

All this whole Annotation being about one page, is corrupted in fifteene places at the least by the Romish purgers. But the Spanish Inquisitors not purposing to bestow so much time, haue takẽ an easier way, and haue put it all out, which is the more vnreasonable because they haue left nothing in the roome of it, and so that verse stands without any exposition. Thus must learned mens writings be vsed at their deuotion: nay I cannot say *thus*, for they neuer haue done purging and altering. Take away this whole page, say the Spanish Papists: nay

let

Editio Antuerp. 1556.	Editio Romana. 1577.

let it stand, say the *Romish*, but corrupt it and alter it in fifteene or sixteene places. And what reason haue we to thinke but forty yeres hence when another face is set vpon Poperie, then these Writers must passe a new purgation also, and so there will neuer be an end: for as still in all ages Poperie altereth, so they will alter mens writings, to make them speake for them. Lastly, let the Reader here againe obserue the vnitie which they so much bragge of, when as so many points of doctrine as here are currant in *Romish* Poperie, are all forbidden, damned and extinguished by the *Spanish*, as erronious and hereticall.

143. 545. Charitas timorem expellit, quia fidem, qua Christum vitam, propitiationem & Saluatorem nostrum apprehendimus, probat & cõfirmat certamq; reddit.	143. 1104. *Charitas timorẽ expellit*, quia peccata remittit, & Spiritus sanctus eam consolatur, testimonium perhibens quòd filij Dei sumus.

Inuertitur fere tota sententia, & peruertitur Authoris scopus & intentio.

Charitie drieth out feare, because it trieth, confirmes, and makes assured our faith, wherby we apprehend Christ, our life, propitiation, and saluation.	Charitie driues out feare, because *it forgiueth our sinnes, and the holy Ghost doth comfort it, giuing testimonie that we are Gods children.*

Here is as intolerable a falsification as almost euer was imposed on any Author: for all both words and meaning are peruerted, his reason taken away, and another of a different nature put into the roome of it, much excellent doctrine obscured, and many truths of ours defaced. He saith, *Christ is our life and propitiation*, who

Ex Cap. quarto.

Editio Antuerp. 1556. | Editio Rom. 1577.

but Papists wold be offended at this? who but Atheists would pull this out? Againe he saith with the truth and vs, that *faith apprehends Christ*, that *charitie, proues, confirmes, and makes our faith assured*: all this put out. And which is worst of all, they giue a reason, almost reasonlesse, whereas the reason that he gaue is most strong and euident: and that which they put in the roome of that they take out, is not sound Diuinitie, but almost blasphemie (without a more then strained interpretation:) for what a speech or proposition in Diuinitie is this, that *charitie remitteth or forgiueth our sinne?* This is more then may be said of faith, or any grace of God, or of all together. It is an old question questionlesse, *Who can forgiue sinnes but God alone?* it seemes the Papists haue found an answer for this question: *who but God?* they answer, *charitie forgiueth sinnes*. If they meane simply as the words are, it is no better then blasphemie, to make a god of Gods gift: if they meane it onely procureth pardon from God, why do they then vse so strange a phrase, which neither the Scripture nor approued Writers haue euer vsed, nor can it possibly receiue that interpretation?

144. 545. Quomodo enim timere & trepidare posset is qui credit Christum suam esse vitam, propitiationem, & certissimam salutem? Cor igitur fidens & conscientia intrepida, certum signum est charitatem in nobis esse perfectam.

144. 545. *Delentur: post hac verba, Certamq; reddit.*

For

Ex Cap. quarto.

Editio Antuerp. 1556.	Editio Romana. 1597.
For how can he feare or be amazed, who beleeueth Chriſt to be his life, his reconciliation, and moſt aſſured ſaluation? therefore a beleeuing heart, and a chearefull conſcience is a ſure ſigne that charitie is perfect in vs.	All razed and left out.

What a griefe is it to ſee ſuch a goodly and golden ſentence, ſo worthy and diuine a ſpeech to be blotted out of ſuch mens bookes, as out of the feeling of their hearts had put it downe in writing? And what a ſtrange inſolencie is this they take vpon them, to pull out whole ſentences and paſſages out of mens workes? This cannot but be a peece of the preſumption of Antichriſt: yet if they tooke euill things, it were a matter laudable, but when they pull out of the beſt, and put either nothing, or that which is euil in the room of it, there is bold theeuerie. And what fault hath Chriſt, and ſaluation, and a good conſcience, and faith, and charitie made? What euill haue they done to the Romiſh Church, that they may not keepe their ſtandings in mens writings? are theſe the enemies which the Romane Church perſecuteth? And what is there in this ſentence, but a deſcription of the bleſſed meeting and vnion of theſe all together working out the bleſſednes of him that hath them. But it may be there is a queſtion troubleth them, and I well beleeue it: for he asketh, how is it poſſible he ſhold fall into feares, or ſhrinke into vncertainties, who *beleeueth Chriſt to be his aſſured ſaluation?* this pincheth them, for grant it they will not, and anſwer it they cannot, therefore they take the ſhorteſt way, and raze it out of

Ex Cap. quarto.

Editio Antuerpiensis. 1556. | Editio Romana. 1577.

the booke. This indeed is the sureſt way to giue anſwer to all that is againſt them.

145. 546. Deus non ſeruos vult habere, ſed filios.

145. 1105. *Deus non ſeruos* timore *vult habere, ſed filios.*

Additur hæc dictio timore.

146. 546. Charitas Chriſtianum vel maximè decet, & ornat.

146. 1106. *Charitas Chriſtianum vel maximè decet, ornat* & perficit.

Adjiciuntur & perficit.

Charitie eſpecially beſeemes and adornes a Chriſtian.

Charity eſpecially beſeemes, adornes *and perfects* a Chriſtian.

Their vnequall and partiall dealing ſtill appeares, as not caring what of the due they take from faith, nor what more then due they giue to charitie. Here they ſay *it perfects a Chriſtian*, which the Author ſaith not, but is added by them. Indeed ſometime he ſaith, it is the perfection *of faith*, but neuer the perfection of *a Chriſtian*: for he knew well, that *faith* is that rather then charitie, & *all Gods graces* together rather then faith, *& Chriſt himſelfe* rather then them all, in whom onely is all our perfection that we dare ſafely ſtand vnto.

147. 546. Charitas eſt vnicum illud opus ſecundũ quod omnes iudicandi ſunt.

147. 1106. *Charitas eſt illa ſecundum* cuius opera *omnes iudicandi ſunt.*

Delentur hæc verba, vnicum illud opus ſecundum quod, *& ſubſtituuntur eorum loco*, illa ſecundum cuius opera.

Charitie is that onely worke according to which ſhall all be iudged.

Charitie is that according to whoſe *workes* all ſhall be iudged.

148.

Ex Capite quarto.

Editio Antuerp. 1576.	Editio Romana 1577.
148. 546. Deus nedum suâpte naturâ bonus est, sed & *verum* summumq; bonũ est.	148. 1106. *Deus nedum suâpte naturâ bonus est, sed & ipsum summumq; bonum est.*

Tollitur hæc dictio verum, *cuius loco substituunt* ipsum.

God is not onely good of his owne nature, but he is the true *and chiefe good.*

God is not only good of his owne nature, but he is the *selfe* and chiefe good.

What a strange religion is this, the professors whereof are such enemies to the truth, that in no case they will abide the very word? they will not endure faith to be called *true faith*; and no maruel, for they wil not suffer God to be called *the true God*, or *the true good*, (all is one, for Gods goodnesse is himselfe.) What a hainous iniury is this to Gods Maiestie? what Christian eares can patiently heare this? saith not the Scripture, all the waies of God are mercie and truth, not onely mercie but truth also? therefore Gods iustice is true iustice, his holinesse true holinesse, his wisedome true wisedome, and so of all; is not then his goodnesse true goodnesse? What a blasphemie is this to Gods maiestie? and what will not these men do to gaine much to their cause, when they do thus impeach the Deitie it selfe for no cause at all that can be discerned? Againe, doth not the Scripture often call God the true God, and by that word distinguish him from false gods? then what a Church and religion is this that permits not God to be called the true God? I know not how this can be excused from damnable and cursed blasphemie; for if God be not good, he is not God; and if goodnes be not true, it is not Gods: then consequently if God be not true goodnes, he is not

Ex Cap. quarto.

Editio Antuerp. 1556. | Editio Romana. 1577.

true God. Is this the holy and Catholicke Church that teacheth this doctrine? or rather is not that the false Church who thus obscureth the glory of the true God? but let vs leaue them either to repentance or their damnation: and let vs beseech the true and euer-liuing God, whose wayes are truth, *Psa. 25.* and who is the Lord God of truth, *Psal. 30.* to arise and maintaine his owne cause against his enemies, and to giue vs grace and power to maintaine his truth, the very name whereof is so odious to the Romish synagogue. And thus with hainous iniury to the truth and the true God, they haue made an end of this fourth Chapter.

Finis Capitis quarti, in quo sunt 30. corruptiones deprehensa.

Ex

Ex Capite quinto.

Editio Antuerpiensis 1556.	*Editio Romana 1577.*
149. 547. Primò fides, deinde bona opera doceantur: & ea tamen ipsa, *iterum in fidē & fiduciam meritorum Christi dirigantur.*	149. 1107. *Primò fides, deinde bona opera doceantur: & ea tamen ipsa* à fide, charitate & fiducia meritorū Christi pendére intelligamus.

Delenter hæc verba, bona opera iterum in fidem & fiduciam meritorum Christi dirigantur: *& substituuntur hæc eorum loco*, bona opera à fide, charitate, & fiducia meritorum Christi pendére intelligamus.

Let faith first be taught, and then good works: and yet let them be directed againe vnto faith and assurance of the merites of Christ.	Let faith be first taught, and then good workes: and yet let vs vnderstand that they depēd of faith, charitie, and assurance of the merites of Christ.

Here a whole clause of a sentence is put out, and another put in the room of it: that which is put out is plaine and sound Diuinitie, the other is doubtfull: the first giueth the due honour and preheminence to faith which Gods word allots it, and our religion yeelds it, and therefore it is blotted out: the other obscures the the glorie of faith, and inserteth charitie needlesly: and had it not bene for the companie of charitie, they had debased faith much more, as in other places they haue done.

150. 547. *Sunt* alij qui post fidem & cum fide strenuè etiam opera bona *vrgent*: verùm quia *non simul docent in quē finem ea ipsa opera dirigenda, &*	150. 1108. Fuerunt *alij qui post fidem & cum fide strenuè etiam opera bona* vrgebant: *verùm quia* necessitatem abijciebant, *alij vero operibus*

quantum

Ex Cap. quinto.

Editio Antuerp. 1556.	Editio Romana 1577.
quantum ipsis tribuendũ sit, causam præbent quòd simpliciores plerique in opera sua confidant, sicque in arenam ædificant.	*plus nimio tribuebant, in arenam omnes ædificabant.*

1. *Pro præsenti tempore*, sunt, vrgent, &c. *ponunt præteritum*, fuêre, vrgebant, ædificabant: *deinde delentur hæc omnia*, quia non simul docent in quem finem ea ipsa opera dirigenda, & quantum ipsis tribuendum sit, causam præbent quòd simpliciores plerique in opera sua confidant: *& substituuntur hæc*, quia necessitatem abijciebant, & alij operibus plus nimio tribuebant.

There be some who after faith and with faith do earnestly vrge good workes: but because they teach not withall to what end they are to be directed, and how much is to be ascribed vnto thẽ, they giue cause that almost all the common people do trust in their owne workes, *and so they build vpon the sand.*	There *were* some who after faith and with faith *did* earnestly vrge good workes: but because they cast away their necessitie, and others ascribed too much to them, they all did build vpon the sand.

Here is a corruption would shame them if they were not past it; the nakednesse and insufficiencie of popish maner of teaching, and many other great abuses in their doctrine and practise, was neuer more truly and liuely discouered then here by the Author: but they are again as craftily and cunningly coloured and concealed. First the Author confesseth there are some that teach insufficiently the doctrine of faith and good workes; and so insufficiently or rather vnsoundly, as they caused the people *to trust in their works: there are such* in our church,

faith

Editio Antuerp. 1558. | Editio Romana. 1577.

saith he. No (saith the new book) *there were such* in times past, but now we must not say there are any such, though there be neuer so many. Againe, it is here apparant to the worlds view that the popish teachers do not (generally) teach the true end of good works, nor how much is to be giuen or ascribed to them, yea they erre so fouly this way, that *Ferus* confesseth that almost all their common people *do trust in their owne workes*: all this is as freely confessed by the Author, as it is vniuersally practised in all popish nations. But behold the vniust and vnconscionable dealing of these men; they are ashamed to heare of that they will not amend. Oh that our seduced Papists of England would but think of this, that the Romish Church will do such things as they will not heare of, and blot out all written testimonies of their faults and errors, and yet not reforme the faults themselues! Are they ashamed it should stand written of them, that their people by their teaching *are made to trust in their owne workes?* and yet do they continue to do it? this is height of shamefulnesse. To conclude, let all men obserue here how it is confessed by one of the learnedest, wisest, and best experienced preachers that euer they had, that the doctrine of faith and works is for the most part so taught in all popish Churches, that almost all their common people *do trust in their owne workes*. See the danger of this religion.

151. 547. *Neutri horum* veram docendi Christianè formam modumq; tenent.	151. 1108. Catholici soli *veram Christianè docendi formam modumq, tenent.*

Pro his verbis neutri horum: *dicunt*, Catholici soli.

Ex Cap. quinto.

Editio Antuerp. 1556.	Editio Rom. 1577.
Neither of these *do hold the true forme and manner of teaching Christianly.*	*Onely the Catholikes* do hold the true forme and manner of teaching Christianly.

The *Author* had afore specified two sorts of teachers that taught amisse, and here he concludes of them both, that neither of them do teach aright: but our *Romish* Censors, seeing nothing that giues any honour to the Romish Church, they put in of their owne: and leauing out the negatiue, say affirmatiuely, that onely the Catholikes (meaning themselues) haue the true way. See here, hath not the *Romish* Church a very honorable cõmendation, that only she hath the true way of teaching the truth? But alas, the worst man or malefactor in the earth may haue praise enough by this meanes: for who giues it her? not this *Author*, but her selfe. It seemes she hath ill neighbors, that is so lauish in her owne commendations. Thus we see, if the *Romish* Church will couer her shamefull faults, she must raze whole sentences out of her owne Authors, for there they be discouered, and if she will be prayled, (for many points) she must put it into their bookes, for otherwise there is no such thing there. To these shifts she is put daily.

152. 547. Opera non aliunde virtutem habent quam ex fide.	152. 1108. *Opera non aliunde virtutem suam habent quam ex* viua *fide.*
153. 548. Hoc credidit & confessus est Petrus, &c.	153. 1009. *Hoc* viua fide *credidit, &c.*

Additur viua.

154. 547. Quæ Philosophi tradiderunt quia ex fide non procedunt, *nihil prodesse pos-*	154. 1108. *Quæ Philosophi tradiderunt, quia ex fide non procedunt*, non possunt esse *sana.*

Ex Cap. quinto.

Editio Antverp. 1556.	Editio Romana. 1577.
sunt.	ad salutem efficacia.

Pro his verbis nihil prodesse possunt, *substituunt hæc*, non possunt esse ad salutem efficacia.

☞ *Such things as the Philosophers did or wrote, because they proceed not of faith,* are nothing worth.	Such things as the Philosophers did or wrote, because they proceed not of faith, *cannot be effectuall to saluation.*

Ferus holdeth with vs according to the Scriptures, that *whatsoeuer is not of faith is sinne*: and therefore thinketh he may safely say, that ciuill vertues without faith in Christ are nothing worth. They know this is true, yet because it giues so much honour to faith, they qualifie it as farre as is possible, and say they are *not effectuall to saluation.*

155. 547. Iohannes negotium fidei fusiùs *aliquantò* tractat, ne quis obijciat quòd fidei quam *in Euangelio* tantopere commendasset oblitus, nunc nihil nisi *opera* doceat.	155. 1008. *Iohannes negotium fidei fusiùs tractat, ne quis ei obijciat, quòd cùm* aliàs *fidem tantopere commendasset, eam modò oblitus, nunc nihil nisi* charitatem *doceat.*

Delentur vocab. aliquantò: *deinde hæc*, in Euangelio, *& eorum loco ponunt* aliàs, *tandem auferuntur* opera, *pro quæ* charitatem.

Iohn handleth the matter of faith somwhat *the more largely, lest any should obiect, that he were forgetfull of faith, which he had so commended* in his Gospell, *and did now teach nothing but* workes.	Iohn handleth the matter of faith more largely, lest any should obiect, that whereas *elsewhere* he had so commended faith, now he had forgotten it, and did teach nothing but *charitie.*

Yet againe the Author saith, *S. Iohn* commended faith *in his Gospell*, and yet againe it must be blotted out:

Ex Cap. quinto.

Editio Antuerp. 1576. | Editio Romana 1577.

a strange thing they should be such enemies to the vniō of *faith and the Gospell*: where should faith be found but in the Gospell? and what is the substance of the Gospel, but Christ and faith? And if the Romane Church were not an enemie to one or all of these, they would not vse them so rudely whom God hath so honoured, nor separate them whom God hath ioyned. Thus we haue had fixe falsifications in one poore page: thus haue the *Romish* Paracelsians purged him: but the *Spanish* take an easier course, and make quicker dispatch: for they either negligently or voluntarily passe ouer many of these places, which the Romish haue altered, and yet put out a great deale of that which the *Romish* with some alteration haue let stand: these be their words:

Cap. 5. antequam textum aggreditur, deleantur illa verba, ostendit quòd ea opera, &c. *vsque ad illud*, neq; quicquam prodesse possint.

If the Reader would know what these words be: they are these:

Apostolus ostendit quòd bona opera non aliundè suam vim, virtutem, radicem, & originem habeant, quam ex fide & hoc quidem vel maximè necessarium est. Nam alias etiam Philosophi multa de virtutibus tradiderunt, quæ tamen omnia, quandoquidem ex fide non procedunt, mortua sunt, nec quicquam prodesse possunt.

Delentur hæc omnia in Indice Hispanico.

The

Ex Capite quinto.

Editio Antuerp. 1576.	Editio Romana 1577.
The Apoſtle ſheweth, that good workes haue their power, vertue, roote, and beginning from no other then from faith: and aſſuredly this is moſt neceſſarie: for otherwiſe euen the Philoſophers haue taught many things of vertue, all which notwithſtanding becauſe they proceed not of faith, are dead, and can profit nothing at all.	All this is razed out in the Index of Spaine.

Let the Reader pleaſe here to obſerue; firſt, that the *Ieſuites* and *Friers* in *Italie* and in *Spaine* cannot agree about the altering of mens writings. But ſometime they will allow what thoſe put out, and againe thoſe will allow what they put out: thus betwixt them both let the world iudge how learned Writers ſhall be vſed. Againe ſee here, that the hatred the *Spaniſh* Cenſors beare to *faith*, and their deſire to diſgrace it is ſuch, that they indeuoured nothing but to raze out theſe words, which deſcribe the praiſe and worthineſſe of it, when in the meane time God ſuffered them to let ſtand that, which is the eternal diſgrace of their owne doings: for this they confeſſe, that *their teachers do ſo inſufficiently teach the doctrine of faith and workes, that their common people do for the moſt part truſt in their owne workes.* They of *Rome* ſay, put out this: nay ſay they of *Spaine* let it ſtand, it cannot hurt vs: only put out that which extolleth *faith*.

156. 547. E fide duo illa maxima, innocentia ſcilicet vitæ, & charitas naſcuntur.	156. 1108. *E fide duo illa maxima, innocentia ſcilicet vita, & charitatis opera naſcuntur.*

Ex Cap. quinto.

Editio Antuerp. 1556.	Editio Romana. 1597.
Deletur charitas, *& eius loco substituitur* charitatis opera.	
Out of faith those two greatest things do spring, to wit, innocencie of life and charitie.	Out of faith those two greatest things do spring, namely, innocencie of life and *works of charitie.*

Here the Author is plaine and direct with vs, that *charitie springs out of faith*, and not faith out of charitie. This doctrine of ours is one of those which when *Luther* taught, they say, none in all the world held but he and his disciples. But see here one of their best schollers and preachers that the world had in those times (for so doth a learned Papist testifie of him[a]) one who never was a disciple to *Luther*; yet in this truth holdeth, preacheth and writeth with *Luther*. But now to take this testimony from vs, they take *Ferus* his bookes and alter them when he is dead: for putting out *charitie*, they say not charitie, but *the workes of charitie proceed from faith.* But marke here how they are taken in their owne snare, for first *innocencie of life and charitie* differ much, and therefore are made two distinct things, one being internall, the other externall, and one the roote of the other, as faith of both: but *innocencie of life and workes of charity* are all one, and hardly can a most curious head make any materiall difference betwixt them; and so here is a plaine distinction without a difference. Againe, they were so hastie to corrupt, that they forget themselues: for the Author teacheth that holinesse of life and charitie are *the two greatest things* next vnto faith: now they put out charitie, and say, that *workes and innocencie of life are the*

[a] Sixtus Senes. in biblioth. sua.

Editio Antuerp. 1556. | Editio Romana. 1597.

two greateſt. If they two be the greateſt, then charitie is not ſo great as they, which I am ſure they would not grant: and thus they pull an old houſe vpon their heads: for if they put out *charitas*, they ſhould alſo haue put out *maxima*. But as a lyer ſhould haue a good memory, ſo muſt falſifiers haue much foreſight, leaſt they be *taken in the craftie wilineſſe they haue imagined*.

157. 548. Filij Dei ſunt qui credunt Ieſum eſſe Chriſtum.

157. 1109. *Filij Dei ſunt qui* fide formata *credunt Ieſum eſſe Chriſtum.*

Adduntur fide formata.

They are Gods children who beleeue Ieſus to be Chriſt.

They are Gods children whobeleeue *with a firmed faith* that Ieſus is the Chriſt.

Here they adde a needleſſe gloſſe to a plaine text, and yet had they ſet it in the margent (the gloſſes fitteſt place) it had bene tollerable; but when they thruſt it into the text, what an iniury is this to the writings of the learned? He ſaith plainly in the Scripture ſtile, *He is Gods child who beleeues Ieſus to be Chriſt*: can he ſpeake more plainly? Nay which is more, are not they the very words of the holy Ghoſt, *He that beleeueth that Ieſus is the Chriſt is borne of God*? why then dare they corrupt not onely the Authors words, but the very word of God? and (which is more) with an vnſound and falſe gloſſe: for they meane that charitie is the life, the ſoule and forme of faith: whereas contrariwiſe faith is the forme of charitie, and charitie a fruite or a worke of faith, as the Author ſaith plainly in the next falſification but one.

158. 548. Ex dilectione probatus qui *verè* credunt

158. 1110. *Ex dilectione probatur qui* ex corde *credunt*

&c

Ex Cap. quinto.

Editio Antuerpiensis. 1556.	Editio Romana. 1597.
& confiteantur Christum.	*& confiteantur Christum.*
Deletur verè, *& eius loco ponitur* ex corde.	
By loue it appeares who truly *beleeue.*	By loue it appeares who beleeue *from the heart.*

Still they raze out *truth* and *truly*, if it be ascribed either to God or to faith: is it not strange they should thus hate and auoide this word? sure there is some secret mystery of iniquitie in it.

159. 548. Charitas enim est opus fidei.	159. 1110. *Deletur.*
Charitie is a worke or fruite *of faith.*	

This short and pithy sentence is wholly blotted out, to our great losse and danger if it had not bene espied, but to their eternall shame now that it is discouered. What theeuery, what sacriledge is this to steale out such golden sentences? Are not these Burglars by the law who breake violently into the coffers of other men, and thence steale and cary away their gold and best iewels, and sometime put drosse in the roome of it, and sometime put nothing? Here that is plaine which we noted before in the 158. corruption, that the Author holds (as we do) charitie not to be the forme, but *the fruit of faith*. And such worthy testimonies for the truth and vs as this and many others, in many learned bookes, shal by Gods prouidence stand for euer, when they haue done all they can to raze them out, and to extinguish them for euer.

160. *ibid.* Per fidem efficimur filij Dei.	160. 1110. *Per fidem* viuam *efficimur filij Dei.*
161. *ibid.* Qui Deum diligit	161. 1110. *Qui Deum dili-*

&

Ex Cap. quinto.

Editio Antuerp. 1556.	Editio Romana. 1577.
& Chriſtum & omnes credentes diligit.	*git & Chriſtũ & omnes* ſic *credentes diligit.*
163. *ibid.* Sola dilectio Dei probat in nobis eſſe *veram* fidem.	163. ibid. *Sola dilectio Dei probat in nobis eſſe* viuam *fidem.*

Here be diuerſe ſmall alterations, all tending ſtill to ſome diſgrace of faith: but touching the firſt, it is to be noted, that though that excellent ſentence paſſe here with a little alteration, yet the *Spaniſh Index* hath more to ſay to it, or rather indeed hath nothing to ſay to it, but becauſe it is a propoſition commending their grand enemie, *faith in Ieſus Chriſt*, therefore they blot it out, though it be no more, then the very words of holy Scripture, Theſe be their words: *In lit. I. fol. 132. in illa verba*, Et omnes qui diligit, &c. *deleatur illud*, Per fidem efficimur filij Dei. * 11.

163. *ibid.* Hinc videmus fidem non eſſe otioſum quid in homine latens, ſed *viuam* quãdam virtutem quæ nunquam non ſe exerit.	163. 1110. *Hinc videmus fidem* formatam *non eſſe otioſum quid in homine latens, ſed quandam virtutem quæ nunquã non ſe exerit.*

Additur dilectio formata, *& deletur* viua.

Here we ſee that faith is no idle qualitie lurking in a man, but a liuely vertue continually working and ſhewing it ſelfe.	Here we that faith (*formed*) is no idle qualitie lurking in a man, but a certaine vertue continually working & ſhewing it ſelfe.

Here againe *Ferus* muſt dance after their pipe, he muſt ſay in ſpite of his heart, that charitie is the *forme of faith*: thus they make him ſay, who of himſelfe ſaith the contrarie. So afore the 158. and 160. falſifications: but let the Reader obſerue here how *Ferus* who was known

Editio Antverp. 1556. | Editio Romana. 1577.

to be a learned, and esteemed a very conscionable Papist, holdeth and teacheth fully as a Protestant in this point, namely, that true *faith* is not idle, but is euer liuely and working: then if we be Heretikes for this, they haue as many Heretickes, as they haue learned honest men amongst themselues, for they all know this to be true. Lastly, see how, when it may any way (as they thinke) obscure faith, they put *liuely* to it: (I am sure an hundred times in one book) yea sometime put out *true faith*, and put in liuely *faith*. But here where the *Author* himselfe, to the great yet due commendation of faith, puts it in, they put it out: what an vnequall course is this?

164. 549. Illis, quia fidem non habent, verè impossibilia sunt præcepta Dei.

164. 1112. *Illis, quia fidem non habent, verè* ad salutem *impossibilia sunt præcepta Dei.*

Adduntur hæc, ad salutem: *vt sæpè aliàs.*

To vnbeleeuers, because they haue no faith, Gods commandements are indeed impossible.

To vnbeleeuers, because they haue no faith, Gods commandements are indeed impossible, *to or for saluation.*

What may a man imagine of this addition? the *Author* saith plainely, vnbeleeuers cannot keepe Gods cõmaundements, they say they cannot keepe them *to saluation*: so then it seemes they hold they can keepe them, but not to saluation. This is strange doctrine, that any man can be said properly to keepe Gods commaundements who wants faith and charity, yet it seemes by this and the next, and other corruptions of this nature, the *Popish Church* doth hold it: yea that a man though he want faith and charitie, yet may not onely *obey*, but euen

fulfill

Ex Cap. quinto.

Editio Antuerp. 1556.	Editio Romana. 1577.

fulfill Gods commandements, onely with this caution, *not to his saluation*. I do not malice them so much, but that in charitie I am perswaded, if they had better obserued it, they would not haue put it downe.

165. 549. Qui charitate vacuus est, nullum mandatum implet.	165. 1112. *Qui charitate vacuus est, nullum mandatum implet* ad salutem.
Iterum adduntur eadem verba, ad salutem.	
He that is voide of charitie, fulfilleth no commaundement.	He that is void of charitie, fulfilleth no commandement of God *to saluation.*

It were good they would explane themselues a little better, how this can be which they teach so often: for he that is without *faith* and *charitie*, if he honour his parents, or kill not, yet he doth it not in obedience to those lawes of God, which commaund the one, and prohibit the other, but vpon other respects: for he would do no lesse, if there were no such law, nor doth he any whit the more for those lawes: and so though he do the thing commaunded, yet because he doth it not with a respect to the law commaunding, he cannot in any Diuinitie no nor in reason be said *to obey*, much lesse to *fulfill* that commaundement of God.

166. 549. Tempore Legis Spiritus nondum erat datus, *atque adeò nec charitas in cordibus hominum diffusa.*	166. 1112. *Tempore Legis Spiritus nondum erat datus*: delentur reliqua.
In the time of the lawe the Spirit was not giuen, and so charitie was not diffused in the hearts of men.	In the time of the lawe the Spirit was not yet giuen: *the rest is put out.*

Ex Cap. quinto.

Editio Antuerp. 1556. | Editio Rom. 1577.

These words of *Ferus* seeme indeed at the first sight to yeeld a harsh doctrine, vnlesse they receiue a very fauourable interpretation. But why might they not rather haue giuen a good sence of them in the margent, then haue pulled them out? At least seeing they put out these words, *Charitie was not diffused in the hearts of men in the time of the lawe*, why do they spare the other? *In the time of the lawe, the spirit was not giuen*: for neither is that true without a gentle and mild construction.

167.549. Sub Mose solo spiritu seruitutis & timoris ducebãtur, qui spiritus legẽ nõ implet. | 167. 1112. *Solo spiritu seruitutis & timoris ducebantur, qui* spiritu *legem non* implebant.

Aufertur sub Mose, *& mutatur* spiritus *in* spiritu, *&* implet *in* implebant.

Vnder Moses *they were led onely with the spirit of seruitude and feare*, which spirit fulfilleth not the lawe. | They were led onely with the spirit of seruitude & feare *who fulfilled not the lawe in the spirit.*

The words are quite inuerted to another purpose then the Author had: and are put downe in such a fashion as hardly do they yeeld any good matter, & scarce good sence: I suspected there was some fault in the Printer, but I looked the *Errata*, and find no such matter: therefore it were well they would explane themselues, and if they will needes change mens writings at their pleasure, yet that they would vse a little more discretion, then to do it they care not how absurdly.

168. 550. Ex Deo natus vincit mundum, non propria virtute, sed per fidem. | 168. 1114. *Ex Deo natus vincit mundum, non propriâ virtute sed per* viuam *fidem.*

Additur dictio viua.

He that is borne of God, | He that is borne of God, ouer-

ouer-

Ex Cap. quinto.

Editio Antuerp. 1556.	Editio Romana. 1597.
ouercometh the world, not by his owne power, but by faith.	cometh the world, not by his own power, but by *liuely* faith.

We loue and allow this word *liuely*, and teach the matter of it as wel and willingly as they do; yet we hold that they deale corruptly in adding it, becauſe they alwayes when they adde it intend no praiſe to *faith*, but cloſely to *charitie*; and ſo in ſhew they adde to faith, and indeed do take frō it: for they hold that charity giues life vnto faith, whereas it ſhewes there is life in faith, but giues it not. But ſee the next, for it is to the ſame purpoſe.

169. 550. Meritò fidei victoria tribuitur.	169. 1124. *Meritò* formatæ *fidei victoria tribuitur.*

Additur dictio formatæ.

Worthily is victory aſcribed vnto faith.	Worthily is victory aſcribed to *formed* faith.

Here ſtill is added the needleſſe and vnſound diſtinction of faith *formed*: for take *formed* in the right ſence, and the Author neuer meaneth any other but a liuely or a *formed* faith; but as they vſe it it is vnſound, for charity is not the *forme* but the *fruite* of faith. But beſides this I would here deſire the Reader to obſerue their vnequall dealing betwixt the Scriptures and the Authors who comment vpon the Scriptures: to this end let vs ſee the whole context. The Author ſaith, *He that is borne of God ouercometh the world, not by his own power, but by faith. This* (ſaith S. *Iohn*) *is the victory which ouercometh the world, euen our faith, and worthily is this victory aſcribed to faith.* They ſay, He that is borne of God ouercomes the world not by his owne power, but by *liuely* faith: This (ſaith S. *Iohn*) is the victory which ouercomes the world, euen our faith, & worthily is this victory aſcribed to *formed* faith.

Ex Cap. quinto.

Editio Antuerpiensis. 1556.	Editio Romana. 1577.

See, are not the Authors words the very words of Scripture? why then dare they offer this iniury to the Scriptures? For indeed this addition (if one reade the whole context) is a wrong reaching to the holy text it selfe: for if the Scripture speake plainely, the Author doth; and if the Author need this addition, surely the Scripture also doth.

170. 550. Fides in omnibus aduersis suggerit consolationes.	170. 1114. *Fides* viua *in omnibus aduersis, &c.*
171. 550. Fide omnia vincimus.	171. 1114. *Fide* viua *omnia vincimus.*
172. 553. Alius fructus fidei certa fiducia.	172. 1120. *Alius fructus* viuæ *fidei certa fiducia.*
173. 553. Vide quantum in fide nobis situm sit.	173. 1120. *Vide quantum in* viua *fide nobis situm sit.*

Here still in foure places the word *liuely* is added to faith, but so as it shall take away all life from faith, and leaue it a dead faith, but for the life that charitie giues it; for such is their meaning: for if they meant onely that faith sheweth his life by charitie, we should well allow the doctrine, though not the corruption of the Authors text.

174. 550. Vincimus mundum *sola fide* in ipsum Christū.	174. 1114. *Vincimus mundum* viua fide *in ipsum Christū.*
	Pro sola fide, *dicunt* viua fide.
We ouercome the world only by faith *in Christ.*	We ouercome the world *by liuely faith* in Christ.

Here is a pittifull iniury offered to the Author, more to vs, most of all to the truth. The Author saith diuinely (as diuine S. *Iohn* hath taught him) that *we ouercome the world*

world onely by our faith: they corruptly raze out *onely*, and put in *a liuely faith*. What an enuie is this to *faith*, to take away his moſt due commendation? what a wrong is this to vs of this teſtimonie? what cauſe in the world may not be made good by this means, by razing out the records that make againſt them? But for the matter it ſelf the moſt wrong is to the truth: for can any thing ouercome the world but faith? ſure I am the Scriptures name faith, and no other: let them name what grace they can which is able to ouercome the world. If they ſay that patience, charitie, humilitie, conſtancie ouercome the world: true, but they ouercome the world by faith, and no otherwiſe. And ſee ſtill faith is that alone whereby we ouercome the world: why then ſhould faith haue this diſgrace, and the truth this wrong? And here let the Reader pleaſe to obſerue how cunningly and cloſely he ſhould haue beene couſened if this had not beene diſcouered: for he that readeth *Feruſ* of the new edition, and in it this ſentence, *We ouercome the world by a liuely faith*, would preſently thinke it a good and godly ſpeech, and neuer imagine the Author had any wrong: but then looke into the old and true bookes, and the caſe is altred, for there it is ſaid, *By faith alone we ouercome the world*. Here is great difference, for theirs doth ſo cõmend faith as it alſo admits any other to be fellow with it; but this excludes all other: *A liuely faith may ouercome the world*, and that hinders not, but that other things may do ſo alſo. But if faith *alone* do ouercome the world, then no other can do it. So great a difference is there in a little change: and ſo great vantage hath the Romiſh Church

againſt

Ex Cap. quinto.

Editio Antuerp. 1556.	Editio Romana. 1577.
against vs, if they may deale thus with mens writings.	
175. 550. Iohannes fidei duo hæc connectit & substituit, dilectionem Dei & proximi, & victoriam mundi.	175. 1115. *Iohannes* iustificanti *fidei duo hæc connectit & substituit, dilectionem Dei & proximi, & victoriam mundi.*
	Addunt hoc vocabulum iustificanti.
S. Iohn ioynes these two vnto faithalone of God and our neighbor, and victorie of the world.	S. Iohn ioynes these two vnto *instifying* faith, loue of God and our neigbour, and victorie of the world.

A needlesse addition: for of what faith did he speake of all this while but iustifying faith? yet withall we are glad, that they allow any faith to be a iustifying faith: for it is more fauour then ordinarily they giue it, I am sure not once more in the whole booke.

176. 550. Ex his duobus fides probatur esse viua & *vera*.	176. *Ex his duobus fides probatur esse viua &* efficax.
	Pro viua & vera, *substituuntur hæc,* viua & efficax.
By these two faith is proued to be liuely and true.	By these two faith is proued to be liuely and *effectuall.*

Still the *false Church* cannot abide *true faith*: surely there is some notable mysterie laid vnder this, that they are so farre fallen out with this word: for it appeares not to be done onely in respect of faith, in asmuch as if it be giuen to God, (as if he be called *true goodnesse*, &c.) they raze it out there also. See the ninth falsification.

177. 550. Ea fides quæ se nec per charitatẽ exerit, nec mundum vincit, sed à mundo & carne vincitur, nec viua *nec vera* fides est.	177. 1115. *Ea fides quæ se nec per charitatem exerit, nec mundum vincit, sed à mundo & carne vincitur* non viua *fides est.*
	Pro nec viua nec vera, *dicunt* non viua.

That

Ex Cap. quinto.

Editio Antuerp. 1556.	Editio Romana. 1577.
That faith which neither ſheweth it ſelfe by charitie, nor ouercomes the world, but is ouercome of the world and the fleſh, is neither true nor liuely faith.	That faith which neither ſheweth it ſelfe by charitie, nor ouercometh the world, but is ouercome of the world & the fleſh, *is not liuely faith.*

See here the ſtrange doctrine and dealing of the Romiſh Church: the *Author* ſaith, faith that workes not by loue, *is neither true nor liuely*: they blot out true, and ſay *it is not liuely*: ſo then by the Romiſh doctrine it may be *true faith*, and yet be *without charitie*: this is a monſtrous abuſe of faith, and a wrong to the *Scripture*, which ſaith, that *faith* is ſo farre from being *true*, if it worke not by charitie, that it is a *dead* faith, that is, no faith at all, but a bare name and ſhadow.

178. 552. *Summum* exhibet honorem Deo qui infallibilem ei veritatem tribuit, & totâ fiduciâ verbo eius innititur.	178. 1119. *Exhibet honorem Deo qui infallibilem ei veritatem tribuit, & totâ fiduciâ verbo eius innititur.*

Deletur dictio ſummum.

He giues the higheſt *honour to God, who aſcribes to him infallible truth, and reſteth vpon his word with all aſſurance.*	He giues honour to God, who aſcribes to him infallible truth, and reſts vpon his word with all aſſurance.

The *Author* ſaith, to beleeue in God is to giue him the chiefe honour. So ſay we alſo, for ſo the Scripture teacheth vs, and reaſon yeeldeth no leſſe: for not to beleeue any credible man vpon his word, is the greateſt wrong and diſhonour that can be offered him: but theſe cenſorious *Papiſts* allow not a man to write thus; and if he do, it muſt be razed out: it is honour (ſay they) but it is not the *chiefe* honour, yet ſo ſaith the *Author*. But

Ex Cap. quinto.

Editio Antuerp. 1556. | Editio Romana 1577.

for the matter, is it not the chiefe honour that can be giuen to God, to beleeue his word, and to rest vpon him? then, what is greater? It is vnreasonable to deny this to be the chiefe, vnlesse they can shew what is aboue it. But in their owne consciences they know there is nothing aboue faith, and such things as they make the world beleeue to be aboue it, they are ashamed to name.

179. 553. Hæc duo vel maximè inculcat Iohannes, quòd per fidem vitam habeamus, idque per solum Christum.

179. 1119. *Hæc duo vel maximè inculcat Iohannes, quòd per fidem* formatam *vitam habeamus, idq; per solum Christum.*

Adijcitur dictio formatam.

These two things especially doth Iohn vrge, that by faith we haue life, and that by Christ alone.

These two things especially doth Iohn vrge, that by faith *formed* we haue life, and that by Christ alone.

Here is a holy and Christian speech, as any Protestant in the world could speake, that we haue life *onely from Christ*: and from Christ *onely by faith*: but they thrust in a word, and say *formed* faith, and thereby wold make that sentence theirs, which was spoken and written for the truth and vs: yet for the matter, we allow it to be true, as the words sound, but not as they corruptly intend them. Concerning which point see aboue, *Falsif. 158. 160. and 164.*

180. 553. Nemo igitur quicquam *sibiipsi* ascribat. Christus factus est nobis à Deo iustitia, sanctificatio & redemptio.

180. 1119. *Nemo igitur quicquam* nudis proprijs viribus *ascribat. Christus factus est nobis à Deo iustitia, &c.*

Deletur sibiipsi, *cuius vice ponuntur hæc,* nudis proprijs viribus.

Lo-

Ex Cap. quinto.

Editio Antuerp. 1556.	Editio Romana. 1577.
Let no man ascribe any thing to himselfe: *Christ is made to vs of God righteousnesse, sanctification, and redemption.*	Let no man ascribe any thing *to his owne bare strength:* Christ is made to vs of God righteousnesse, &c.

Here is a substantiall falsification: no Protestant can speake more absolutely for the honour of Christ and the casting downe of mans nature, then this Author here doth. But so wholsome & daintie a dish of meate, cut vp by these Romish caruers, is become poison. Such good meate God sendeth, but such cookes and caruers, I feare the diuell sends. Let no man ascribe any thing *to himself*, saith the Author: Let no man ascribe any thing *to his owne bare & naked strength*, say they. See, could they haue spoken more barely, or rather more badly? could they possibly haue giuen lesse to Christ if they will giue him any thing at all? or more to mans selfe? For when they teach man to giue nothing to his owne bare strength; they imply, a man may giue much to his owne strength assisted by grace. Thus, here is popish doctrine: A man meerly of himself can do nothing toward saluation: but by grace from Christ he may merit heauen, and consequently be a sauiour to himselfe. We contrariwise say with *Ferus*, Let no man ascribe any thing at all to himself, but all his meriting to Christ, who is made to vs of God righteousnesse and redemption. Let any man iudge whether of these is the safer way.

181. 553. Hæc regeneratio conseruat pium.	181. 1121. *Hæc regenerationis gratia si retinetur conseruat piũ.*
182. Fide efficitur Filius Dei, fide mundatur à peccatis.	182. *Fide* & gratia *efficitur Filius Dei, mundatur à peccatis.*
183. Fide conseruatur in	183. *Fide* & gratia conser-

Ex Cap. quinto.

Editio Antuerp. 1556.	Editio Rom. 1577.
adepta iustitia.	uare potest *adeptam iustitiam*.
184. Fide vincit mundum, carnem, & diabolum.	184. *Fide* & gratia *vincit mundum, carnem, & diabolum.*
185. Fide etiam post lapsum resurgit, ideo nec Satan eum tangere potest.	185. *Fide etiam* adiuuatur vt *post lapsum resurgat, ideo* gratiã habens, *nec Satan eum tangere potest.*
Regeneration preserues the godly man.	*The grace of* regeneration *if it be kept* preserues the godly mã.
By faith a man is made Gods child, by faith he is cleansed from his sinne.	By faith *and grace* a man is made Gods child, and clensed from his sinne.
By faith a man is preserued in the righteousnesse formerly attained.	By faith *and grace* a man *may preserue* his righteousnes formerly attained.
By faith a man ouercometh the world, the flesh, and the diuell.	By faith *and grace* a man ouercomes the world, the flesh, and the diuell.
By faith a man riseth againe after a fall, therefore Satan cannot touch him.	By faith a man *is holpen to* rise again after a fal, therefore *hauing grace* Satan cannot touch him

Here be fiue foule falsifications altogether, all tending to the deepe disgrace of faith, and some of them mingled with other poison also. The first addeth the word *grace* needlesly, and withall denieth the certaintie of a holy mans estate, which the Author teacheth as euidently as we. True sanctification *preserues* a holy man, saith he: True, say they, *if it be kept*: as who say, it may quite be lost againe, which this Author neuer taught. Thus men must say what they will haue them, or else their bookes must to the fire. In the second, third, and fourth, *grace* is againe added without cause and to no purpose; for faith

is

Ex Cap. quinto.

Editio Antuerp. 1556. | Editio Romana. 1577.

is neuer without grace, nay it is that fountaine and roote that giues the true life to all grace, as this Author teacheth in many places: therefore if *faith make vs Gods children*, and *purifie vs from sinne*, and *preserue vs in the state of grace*, and *ouercome the world*, and *raise vs after a fall*, (al which the Author here affirmeth of faith) then to say faith and grace doth all these, argueth nothing but a purpose to disgrace faith. And here let it be obserued, that they will by no meanes vse the Scripture phrase, nor giue that vnto faith which the Scripture doth in plaine tearmes. The Scripture saith, *By faith we are made Gods childrē*: they adde to it, *by faith and grace, &c.* The Scripture saith, *By faith we are purified*, Acts 15.19. they adde to it, *by faith and grace, &c.* The Scripture saith, *By faith we ouercome the world*, 1.Ioh.5: they adde to it, *by faith and grace, &c.* These be the Authors words, and these be the very Scripture words: so then vpon the matter they do not corrupt him, but rather the Scripture it. Whither wil their presumption come in the end, who already do offer this to the holy Scriptures? Let the Reader also obserue the wonderful spite they beare to faith: for the Author here giues not one iot to it more or in more words then the Scripture doth, yet will they not endure it; but they go further, and do much wrong vnto other truths also. In the third, the Author saith, *Faith preserues a man in his righteousnesse obtained*: they say, by faith *and grace he may preserue* his righteousnes: the first implying a certaintie, the latter a doubtfull vncertaintie of standing in grace, yea making a possibilitie to fall both from faith and all grace. In the last the Author saith, *faith raiseth a*

man after a fall: nay, say they, *it helpes him that he may rise*. This needed not, saue that they desire to obscure the glory of faith: for who knows not, that in regard of God, faith and all other graces are scarce worthy to be called *helpes*? and withal, their words as they haue placed them imply an vncertainetie, whether a man first being in the state of grace, and after falling, shal euer rise againe or no; which the Author neuer doubted of. Thus do they corrupt the cleere waters of holy doctrine. And which is worst of all in the last words, whereas the Author saith, *hauing faith Satan cannot hurt him*: they blot out faith, and say, *hauing grace* Satan cannot hurt him. First, what malice is this to faith: for is it not faith whereof the Apostle saith, *that it is able to driue away all the fiery darts of the diuell*? Eph. 6. 16. This is then to take frō faith that which is due vnto it. Then what wrong is this to the Scripture and the truth it selfe. The Scripture giues this glory to faith; they to grace, excluding faith. And for the truth of the matter it selfe, do they meane that any grace or all grace can without faith preserue a man from the diuell? or any grace so much as faith? why then should they raze out faith in this sort, and take away that honour which God himselfe hath giuen it? But whilest the Romish doctrine stands as it is, faith and they will neuer be friends. But it may seem strange that they should thus apparantly oppugne faith: wheresoeuer they find it, as though it were their chiefest enemy, some will say there is little pollicie in doing it so openly; but sure I am there is litle honestie to do it at all. And I dare say in one volume of this Author, the Romish Church 500. times either razeth out the

Editio Antuerp. 1576. | Editio Romana 1579.

the word and name of faith, or takes something from it, or addes something to it that may disgrace it. A pitifull thing, that the glory and credite of their Religion should be sought by the dishonor of faith in Iesus Christ, which I know not how it can be but with dishonour to Christ himselfe.

186. 553. *Diabolus* interdum ad casum impellit iustos.

186. 1121. *Etiam interdum cadunt iusti.*

Supprimitur hic Diabolus *& eius impulsio.*

The diuel sometime enforceth the iust to fall.

Euen the iust do sometimes fall.

Here the diuell is spared to his great credit.

What may they meane by this? is not the *diuell* a tempter and prouoker to sinne? and is he not guiltie of all the fals of all good men in the world? is it not his desire and his solace to procure them to fall? What fauor then is this to the diuel to conceale his name herein, and to deliuer him from this iust blame? In this booke are many falsifications that touch *faith*, and they all tend to the disgrace of it, but not one to giue it more praise: yea many touching *Christ* himselfe, all tending to the disparagement of his meriting and satisfactions, but not one that giues him more honour then the Author did. Onely the *diuell* finds this fauour with the *Romish* Church, that there being but one word displaying his iust reproch, they raze it out for him, and so couer his deserued shame. Is not this strange, that the Diuell should receiue such kindnesse from the Church of Rome? what may the world thinke of this, but that they are greater friends with him, and hold their state more beholden to him, then to faith in Christ Iesus?

Ex Cap. quinto.

Edito Antuerp. 1556.	Editio Romana. 1577.
187. 554. Magnum inter credentes & non credentes discrimen facit Iohannes.	187. 1121. *Magnum inter* viua fide *credentes, & non* viua fide *credentes*, vel omninò non credentes, *discrimen facit.*

Bis addunt viua fide, *& semel* vel omninò non credentes.

Iohn makes great difference betwixt beleeuers and not beleeuers.	He makes great difference betwixt beleeuers *with a liuely faith*, and not beleeuers *with a liuely faith, or such as beleeue not at all.*

Here a plaine speech of the *Author* is by them inuolued into so many obscurities of needlesse distinctions, additions, and amphibologies, as a man can scarce tell what to make of it.

188. Mundus in maligno positus est, ideo *non potest non peccare.*	188. 1121. *Mundus in maligno positus est, ideò* non cessat à peccato.

Pro non potest non peccare, *dicunt* non cessat à peccato.

The world is setled in wickednes therefore it cannot but sinne.	The world is setled in wickednesse, therefore it *ceaseth not from sinne.*

Here they end as they begunne, namely, with a substantiall falsification: the *Author* teacheth truly (as we do) that the world without grace *cannot but sinne*, they mollifie this and say it *ceaseth not from sinne:* thus is the power of Gods grace disparaged, and the glorie of it obscured by that Church, which in the leafe afore did falsifie the *Author* to do the *diuell* a pleasure Here is a true *Romish* tricke: the *Author* speakes iustly to the disgrace of the *diuell*, and it must not stand, but when he speakes

to

to the magnifying of Chriſt, his merits or his grace, that muſt be obſcured. They might as well ſay, they will be friends with the diuell, and fall out with God and his grace, with Chriſt and his merites. And thus they end their corrupting of this booke: we may ſay, *finit infeliciter*, for it is an vnhappy end, which both begins and ends to the diſhonour of God and truth. And now this little book is paſt their pikes, but not without many a wound, ſo rackt, and ſtretcht, and martyrd, and hewd, and hackt, as the father of it if he were aliue would ſweare it were not his: and ſo purged as there is ſcarce one drop of any good humour left in it. A ſtrange thing, the booke conſiſts of little more then halfe a hundred leaues in octauo, and is by them falſified in almoſt 200. places. Now let the Chriſtian world iudge of the truth and honeſtie of that Church. God in his mercie reforme it, or confound the euill of it. Amen.

Finis Capitis quinti, in quo deprehenduntur plus minus 40. falſificationes.

THus they haue done, and yet they haue not done: they haue done the booke, and purged it in more places then it hath pages, twiſe told. But the booke hath an Index or a Table, they muſt haue a ſaying to that alſo. They haue a rule in their inſtructions giuen by the Pope vnder his bull to all Booke-purgers, on this maner:

Expurgatores librorum circumſpicere omnia & attentè notare debent, non ſolùm quæ in curſu operis manifeſtè ſe offerunt, ſed ſi quæ in ſcholijs, in ſummarijs, in marginibus, in

man after a fall: nay, say they, *it helpes him that he may rise*. This needed not, saue that they desire to obscure the glory of faith: for who knows not, that in regard of God, faith and all other graces are scarce worthy to be called *helpes?* and withal, their words as they haue placed them imply an vncertainetie, whether a man first being in the state of grace, and after falling, shal euer rise againe or no; which the Author neuer doubted of. Thus do they corrupt the cleere waters of holy doctrine. And which is worst of all in the last words, whereas the Author saith, *hauing faith Satan cannot hurt him*: they blot out faith, and say, *hauing grace* Satan cannot hurt him. First, what malice is this to faith: for is it not faith whereof the Apostle saith, *that it is able to driue away all the fiery darts of the diuell?* Eph. 6. 16. This is then to take frō faith that which is due vntō it. Then what wrong is this to the Scripture and the truth it selfe. The Scripture giues this glory to faith: they to grace, excluding faith. And for the truth of the matter it selfe, do they meane that any grace or all grace can without faith preserue a man from the diuell? or any grace so much as faith? why then should they raze out faith in this sort, and take away that honour which God himselfe hath giuen it? But whilest the Romish doctrine stands as it is, faith and they will neuer be friends. But it may seem strange that they should thus apparantly oppugne faith: whersoeuer they find it, as though it were their chiefest enemy, some will say there is little pollicie in doing it so openly; but sure I am there is litle honestie to do it at all. And I dare say in one volume of this Author, the Romish Church 500. times either razeth out

the

Ex Capite quinto.

Editio Antuerp. 1556. | Editio Romana 1579.

the word and name of faith, or takes ſomething from it, or addes ſomething to it that may diſgrace it. A pitifull thing, that the glory and credite of their Religion ſhould be ſought by the diſhonor of faith in Ieſus Chriſt, which I know not how it can be but with diſhonour to Chriſt himſelfe.

186. 553. *Diabolus* interdum ad caſum impellit iuſtos.

186. 1221. *Etiam interdum cadunt iuſti.*

Supprimitur hic Diabolus *& eius impulſio.*

The diuel ſometime enforceth the iuſt to fall.

Euen the iuſt do ſometimes fall.

Here the diuell is ſpared to his great credit.

What may they meane by this? is not the *diuell* a tempter and prouoker to ſinne? and is he not guiltie of all the fals of all good men in the world? is it not his deſire and his ſolace to procure them to fall? What fauor then is this to the diuel to conceale his name herein, and to deliuer him from this iuſt blame? In this booke are many falſifications that touch *faith*, and they all tend to the diſgrace of it, but not one to giue it more praiſe: yea many touching *Chriſt* himſelfe, all tending to the diſparagement of his meriting and ſatisfactions, but not one that giues him more honour then the Author did. Onely the *diuell* finds this fauour with the *Romiſh* Church, that there being but one word diſplaying his iuſt reproch, they raze it out for him, and ſo couer his deſerued ſhame. Is not this ſtrange, that the Diuell ſhould receiue ſuch kindneſſe from the Church of Rome? what may the world thinke of this, but that they are greater friends with him, and hold their ſtate more beholden to him, then to faith in Chriſt Ieſus?

Ex Cap. quinto.

Editio Antuerp. 1556.	Editio Romana. 1577.
187. 554. Magnum inter credentes & non credentes diſcrimen facit Iohannes,	187. 1121. *Magnum inter* viua fide *credentes, & non* viua fide *credentes,* vel omninò non credentes, *diſcrimen facit.*

Bis addunt viua fide, *& ſemel* vel omninò non credentes.

Iohn makes great difference betwixt beleeuers and not beleeuers.	He makes great difference betwixt beleeuers *with a liuely faith*, and not beleeuers *with a liuely faith, or ſuch as beleeue not at all.*

Here a plaine ſpeech of the *Author* is by them inuolued into ſo many obſcurities of needleſſe diſtinctions, additions, and amphibologies, as a man can ſcarce tell what to make of it.

188. Mundus in maligno poſitus eſt, ideo *non poteſt non peccare.*	188. 1121. *Mundus in maligno poſitus eſt, ideò* non ceſſat à peccato.

Pro non poteſt non peccare, *dicunt* non ceſſat à peccato.

The world is ſetled in wickednes therefore it cannot but ſinne.	The world is ſetled in wickedneſſe, therefore it *ceaſeth not from ſinne.*

Here they end as they begunne, namely, with a ſubſtantiall falſification: the *Author* teacheth truly (as we do) that the world without grace *cannot but ſinne*, they mollifie this and ſay it *ceaſeth not from ſinne*: thus is the power of Gods grace diſparaged, and the glorie of it obſcured by that Church, which in the leafe afore did falſifie the *Author* to do the *diuell* a pleaſure Here is a true *Romiſh* tricke: the *Author* ſpeakes iuſtly to the diſgrace of the *diuell*, and it muſt not ſtand, but when he ſpeakes

to

to the magnifying of Chriſt, his merits or his grace, that muſt be obſcured. They might as well ſay, they will be friends with the diuell, and fall out with God and his grace, with Chriſt and his merites. And thus they end their corrupting of this booke: we may ſay, *finit infeliciter*, for it is an vnhappy end, which both begins and ends to the diſhonour of God and truth. And now this little book is paſt their pikes, but not without many a wound, ſo rackt, and ſtretcht, and martyrd, and hewd, and hackt, as the father of it if he were aliue would ſweare it were not his: and ſo purged as there is ſcarce one drop of any good humour left in it. A ſtrange thing, the booke conſiſts of little more then halfe a hundred leaues in octauo, and is by them falſified in almoſt 200. places. Now let the Chriſtian world iudge of the truth and honeſtie of that Church. God in his mercie reforme it, or confound the euill of it. Amen.

Finis Capitis quinti, in quo deprehenduntur plus minus 40. falſificationes.

THus they haue done, and yet they haue not done: they haue done the booke, and purged it in more places then it hath pages, twiſe told. But the booke hath an Index or a Table, they muſt haue a ſaying to that alſo. They haue a rule in their inſtructions giuen by the Pope vnder his bull to all Booke-purgers, on this maner: *Expurgatores librorum circumſpicere omnia & attentè notare debent, non ſolùm quæ in curſu operis manifeſtè ſe offerunt, ſed ſi quæ in ſcholijs, in ſummarijs, in marginibus, in*

Ex Indice.

Editio Antuerp. 1556. | Editio Romana 1577.

Indicibus librorum, in Præfationibus, aut in Epistolis Dedicatorijs, tanquam in insidijs delitescunt: That is:
The purgers of bookes must not onely purge the body of the booke, but must also shaue the haire, and pare the nailes, and cut off warts; they must looke into the very *Tables*, and see if there lurke not there some peece of truth, some traitor to the Romish State: and if there do, then bring them out to execution. The *Purgers* to whose care this *Author* was committed, not forgetting their duties in this case, haue so dealt with this their poore *patient*, they haue searched into his Table: And so diligent are they, that in so little a Table of so little a booke, they haue found matter that needes to be purged. Good Phisitions which wil not leaue the least corruption in the closest corner.

Ex Indice.

Editio Antuerpiensis. 1556.	*Editio Romana.* 1577.
In litera F.	In litera F.
190. Fides vbi nulla est, ibi nec *Deus* est.	190. *Fides vbi nulla est, ibi nec* charitas *est.*

Deletur nomen Dei, *& eius loco substituitur* charitas.

Where there is no faith, there God *is not.*	Where there is no faith, there is not *charitie.*

And why should Gods name be here put out, and charitie put in his roome? Is it not true that the Author saith, that where there is no faith, there God is not? All men know the Author meant not to exclude Gods power

Editio Antuerp. 1556. | Editio Romana. 1577.

wer or presence, which is euery where, and vpholdeth all things; but the least child can tell, that he vnderstandeth the comfortable presence of his *Grace*: in which sence it is a most true and proper speech, that *where faith in Christ is not, there God is not.* Why then should either *Gods* name haue the dishonour to be razed out, or *faith* the wrong to be so vnworthily separated from God? But faith must fare ill at their hands where-euer they meete with it, yet faith is euen with them, for it is fled out of almost all their dominions, insomuch as hardly shall a man find any faith in Christ left amongst them, and but a little faithfulnesse to man.

In litera I.	In litera I.
191. Iustitia nostra quando erit *perfecta.*	191. *Iustitia nostra quando erit* consummata.
Pro perfecta, *dicunt* consummata.	
When our righteousnesse shall be perfect.	When our righteousnesse shall be *consummate.*

For *perfect*, they say consummate: which they do because they hold it may be perfect in this life, (which the *Author* neuer held.) Looke into the same corruption in the text it selfe, *suprà Falsif.* 52.

In litera P.	In litera P.
192. Peccatorem cum Deo reconciliare soli Christo competit.	192. *Peccatorem cum Deo reconciliare* proprijs meritis *soli Christo competit.*
Adduntur hæc proprijs meritis.	
To reconcile a sinner to God, belongs to Christ alone.	To reconcile a sinner to God *by his owne proper merits,* belongs to Christ alone.

This falsification in the *Table*, is the same with that

Ex Indice.

Editio Antuerp. 1556.	Editio Romana. 1577.

which is in the *booke* (*cap.* 20. *falsif.*) and in both places they adde these words *propriis meritis*, granting, that by their doctrine others (then Christ) may reconcile a sinner to God, but not by their owne merits. In both places the *Author* giues *Christ* the due praise and whole honour of a true Sauiour: and in both they clippe it in peeces, and share one part to Christ, and the other to creatures. But for the matter looke the falsification in the booke. If any aske, why they cannot be content to corrupt the *booke*, but the *Table* also: the answer is readie, that many will looke ouer the *Table*, who will neuer reade the whole *booke*, therefore to meet with them who reade the Table, the Table must be altered: and to meet with them who reade the booke, the whole booke must be corrupted. Thus they will meete with the Reader at all hands: so wise are they and carefull in their kind.

In litera P.	In litera P.
193. Pœnitentia strenuè agenda, sed in fide *vel* fiducia meritorum Christi.	193. *Pœnitentia strenuè agenda, sed in fide & fiducia meritorum Christi.*
	Pro vel, *ponitur* &.
Repentance is to be performed seriously, but in faith, or assurance of Christs merits.	Repentance is seriously to be performed, but in faith *and* assurance of Christs merits.

Here is a priuie forgerie, and a close conueyance, little done in shew, but much effected for *&*, *vel*: for *or*, *and*, and yet by this meanes a substantiall falsification is committed. For whereas we teach as the *Author* doth here, that faith in the nature of it, is an assurance of Gods loue, and of Christs merits to be ours, and therefore

Ex Indice.

Editio Antuerp. 1556. | Editio Romana. 1577.

fore faith, *in faith or aſſurance*, making them both one: they contrariwiſe ſay, that there may be faith, where there is no aſſurance, yea that *doubting* may be in faith: and that aſſurance belongs not to faith, but is another diſtinct grace, and a peculiar gift of it ſelfe. And to this corrupt end they depraue the *Author*, and make him ſay *in faith and aſſurance*, making them two diſtinct and different things. And let them not cauill, becauſe I call it the *Authors*, being but in the Table: for though it be not certaine that the *Author* made the Table, yet the very ſame words that be here in his Table, are alſo in the booke it ſelfe, *fol.* 511. And laſtly, which is moſt ſtrange, theſe *Cenſors* are ſo ſharpe, that though either by their owne ouerſight or the Printers negligence, it is in their new Edition *Vel fiducia* (*pag.* 1034.) as in the old, yet it muſt not paſſe ſo, but they reforme it in the Table, and make it *& fiducia*.

In litera S.	In litera S.
194. Sanctificare ſeipſum eſt non peccare.	194. *Sanctificare ſeipſum eſt, non peccare* & facere bonum.

Adduntur & facere bonum, *vide falſif.* 64.

Thus they haue done with the booke and the Table, and yet they are not ſatisfied, they haue ſomething to ſay euen to the very text which the Author vſeth, wherin if he haue not followed moſt preciſely the *vulgar*, which they pleaſe to commend to the world as the onely *authenticall* Tranſlation: tranſlation ſay I? nay the onely authenticall *text* of holy Scripture, he muſt be ſure to heare of it. They haue a Canon in the conuenticle of Trent which runs thus:

Ex Indice.

Editio Antuerp. 1556.	Editio Romana 1577.

Con. Trid. sess. 4 decret. 2. can. 1.

Sacrosancta Synodus statuit & declarat, vt hæc ipsa vetus & vulgata editio, &c. in publicis lectionibus, &c. & expositionibus pro authentica habeatur, & quod eam nemo reijcere quouis prætextu audeat vel præsumat.

The Councell ordaineth and declareth, that the old vulgar edition shall be holden authenticall in publicke lectures and expositions, and that no man dare or presume to refuse it in what pretence soeuer.

Now though this was written by the Author eighteene yeares afore the promulgation of the Canons of Trent, (for he preached these sermons in 1550. and the Canons of Trent were confirmed by the Pope in 1564) yet he must not be suffered to vary one word from that translation, nor to follow any edition but that which diuers learned learned Papists haue iudged to be insufficient, and in some places false: and if he do, he must be corrected, and his bookes altered according to that edition.

'Oleaster in Pentateuch. Lyra. Caietanus. Lucas Brugens. Valla.

The variation of the text through the whole booke.

In Capite primo.

Editio Antuerp. 1556.	Editio Romana. 1577.
Vers. 4. Hæc scribimus vt gaudeatis.	Vers. 4. *Hæc scribimus vobis vt gaudeatis.*
5. Tenebræ in Deo *nullæ sunt.*	5. *Tenebræ in eo* non sunt vllæ.
8. Si dixerimus *quod* peccatũ non habemus.	8. *Si dixerimus* quoniam *peccatum non habemus.*
9. *Idem in versu* 9.	

In Capite secundo.

Vers. 2. Ipse propitiatio est, &c.	Vers. 2. *Ipse* est propitiatio, *&c.*
Ibid. Non pro nostris tantum.	Ib. *Non pro nostris* autem *tantũ.*
3. Si *præcepta* eius seruamus.	3. *Si* mandata *eius seruamus.*

Qui

Ex Indice.

Editio Antuerpienſis. 1556.	Editio Romana. 1597.
4. Qui dicit ſe noſſe *Deũ*, &c.	4. *Qui dicit ſe noſſe* eum, *&c.*
Ib. Et mandata eius nõ *ſeruat.*	Ib. *Et mandata eius* nõ cuſtodit.
Ib. In *eo* veritas non eſt.	Ib. *In* hoc *veritas non eſt.*
6. Qui dicit ſe in *Chriſto* manere.	6. *Qui dicit ſe in* ipſo *manere.*
8. Verum lumen *nunc* lucet.	8. *Verum lumen* iam *lucet.*
11. Neſcit quò *vadat.*	11. *Neſcit quò eat.*
12. Remittuntur vobis peccata *veſtra.*	12. *Remittuntur vobis peccata.*
16. Omne enim quod eſt in mundo.	16. Quoniam *omne quod eſt, &c.*
18. *At que hinc* ſcimus.	18. Vnde *ſcimus.*
19. Ex nobis *exierunt.*	19. *Ex nobis* prodierunt.
21. Non ſcripſi vobis quaſi ignorantibus, ſed quaſi ſcientibus veritatem.	21. *Non ſcripſi vobis quaſi ignorantibus veritatẽ, ſed quaſi ſcientibus* eam.
25. *Nempe* vitam æternam.	25. *Vitam æternam.*
In Capite tertio.	
Verſ. 3. Omnis qui habet hanc ſpem, ſanctificat *ſeipſum.*	Verſ. 3. *Qui habet hanc ſpem, ſanctificat, &c.*

Yet the vulgar ſaith, *ſanctificat ſe*, but they put out *ſeipſũ*, & put not in *ſe*. Why do they this, is it the Printers fault? why then is it not amongſt the Errata? ſure I am, it deſerues to be, for there are many much leſſe. If it be no fault of the Printer, but a wilfull alteration, then ſee their preſumption, who take out words out of the text of Scripture, yea euen out of their owne vulgar edition.

9. Omnis qui natus eſt ex Deo *non peccat.*	9. *Omnis qui natus eſt ex Deo* peccatum non facit.
10. Filij Dei & diaboli.	10. *Filij Dei &* filij *diaboli.*
14. Nos ſcimus quoniam de morte tranſlati ſumus ad vitam.	14. *Nos ſcimus quoniam tranſlati ſumus de morte ad vitam.*

15. Qui

Ex Indice.

Editio Antuerp. 1556.	Editio Rom. 1577.
15. Qui fratrem suum odit homicida est.	15. Omnis *qui odit fratrem suũ homicida est.*
15. Homicida non habet *æternam vitam* in se manentem.	15. *Homicida non habet* vitam æternam *in* semetipse *manentem.*
17. Quomodo charitas *patris* manet in eo.	17. *Quomodo charitas* Dei *manet in eo.*
21. Si ea quæ placita sunt *ei* facimus.	21. *Si ea quæ sunt placita* coram eo *facimus.*

In Capite quarto.

Vers. 1. Probate spiritus *num* ex Deo sint.	Vers. 1. *Probate spiritus* si *ex Deo sint.*
3. Omnis *autem* spiritus qui soluit, &c.	3. Et *omnis spiritus qui soluit, &c.*
3. Quia venit, &c.	3. Quoniam *venit.*
7. Diligamus inuicem.	7. *Diligamus* nos *inuicem.*
8. Deus *ipse* charitas est.	8. Quoniam *Deus charitas est.*
11. Et nos debemus *inuicem* diligere.	11. *Et nos debemus* alterutrum *diligere.*
13. In hoc cognoscimus *quod in ipso* manemus.	13. *In hoc cognoscimus* quoniã in eo *manemus.*
16. Credidimus charitati *Dei.*	16. *Credidimus charitati.*
20. *Qui dicit*, quoniam diligo Deum, & fratrem suum *odit*, &c.	20. Si quis dixerit, *quoniam diligo Deum & fratrem suum* oderit, *&c.*
20. Qui enim fratrem suum quem videt non diligit.	20. *Qui enim non diligit fratrẽ suum quem vidit.*

In Capite quinto.

Vers. 2. Et mandata eius *seruamus.*	Vers. 2. *Et mandata eius* faciamus.
3. *Præcepta* eius grauia non sunt.	3. Mandata *eius grauia non sunt.*
6. *Quod Iesus* est veritas.	6. Quoniã Christus *est veritas.*

16. Non

Ex Indice.

Editio Antuerp. 1556.	Editio Romana. 1577.
16. Non dico vt pro illo roget quis.	16. *Non pro illo dico vt roget quis.*

Thus in fortie places in this short Epistle haue they reformed this Authors text, and reduced the translation he vsed, vnto their vulgar edition, though there is no materiall difference in the world betweene them.

Nay further, he must not onely be tied to the vulgar in that text which he expoundeth and writeth vpon; but if he alledge any text for the proofe of any doctrine, he must therein also obserue it precisely, and alledge or vse no other translation, though the words differ neuer so litle. And wheras he vsing that liberty which he knew he lawfully might do, did vse such other translations as he thought nearer to the original, they giue a special caution for it amongst their *Errata*, in these words:
Loca in quibus reponenda est editio vulgata, & si qua alia occurrent.

According to this rule they reforme these places:
Cap. 2. fol. 518. ex Psal. 40. citat hæc verba: Qui edebat panes meos magnificè supplantauit me: *reponendam mandat vulgatam*, magnificauit super me supplantationem.
Cap. 3. fol. 528. ex Math. 1. hæc: Ipse enim liberabit *populum suum à peccatis eorum: vulgata reponenda, Ipse enim* saluum faciet *populum suum à peccatis eorum.*
Eodem cap. the Author saith, *Obserua quòd Iohannes non dicit, Quomodo charitas* Dei, *sed Quomodo charitas* Patris *manet in eo, &c.*

These be the words of the old Edition, and in the new *Romaine* Edition, the same words stand *verbatim*, without the least alteration, *pag.* 1083. But in their *Er-*

rata they ſay correct that place, *pag.* 1083. *lin.* 6. according to the old vulgar Latine. Now I muſt confeſſe that all the Editions I can ſee in Greeke or Latine, theirs or ours, do all ſay *quomodo charitas* Dei *manet in eo*, not *charitas* patris: whereupon I muſt alſo confeſſe the Author was either miſtaken in this note of his, or elſe he followed ſome Tranſlation which now we haue not. But withall I muſt here commend to the Readers obſeruation a ſtrange correction made in this place by theſe *Romiſh* reformers. For reforme this place according to the vulgar, and let it runne thus, *Quomodo charitas* Dei *manet in illo*, (as they commaund) and then ſee I pray you what a proper peece of ſtuffe they haue made of the *Authors* annotation: *Obſerua quòd Iohannes non dicit, quomodo charitas* Dei, *ſed quomodo charitas* Dei *manet in eo*: an idle ſpeech, and too abſurd for a child to ſpeake, *identica prædicatio*: what a miſerie is it, that Authors muſt thus be vſed by them, euen to be made plaine fooles. If they would haue put in *Dei* for *Patris* according to the vulgar, (which we miſlike not in this place) then in all reaſon they ſhould haue altered the courſe and current of his *annotation* alſo, or elſe haue taken it all away: for to alter that word wherein the matter and pith of the obſeruation did lie, and to leaue the reſt, is to make him ridiculous, and to diſcouer themſelues careleſſe how they vſe Authors, ſo as they leaue nothing in them that may offend the *Romiſh* State. Such *Purgers* are they, that in an hundred places where there needes none, they take away and alter words and whole ſentences; but this being almoſt the onely place in the whole *Epiſtle*, which to a reaſonable man ſeemes needfull

full to be altered, and might haue bene altered without any wrong either to the *Author* or the *Truth*: here they do nothing but take away that onely word that makes againſt them: but neuer conſidered that the taking away or altering of that word, doth leaue nothing behind it, but palpable and ridiculous abſurdities. Who would haue thought that ſo great Clearkes and wiſe Stateſmen as they account themſelues, ſhould be ſo foully ouertaken? But thus hath the wiſedome of God confounded them in their owne deuices: let them be aſhamed and repent, leſt God ſhew his viſible vengeance vpon them.

For the concluſion, let the Reader obſerue out of the premiſſes: firſt, that the Author (as many other of the beſt learned Papiſts) did not hold themſelues tied to the vulgar Edition, but followed ſuch Tranſlations as they thought the beſt: ſo doth *Ferus* here, and vpon *Matthew*, and in his other Commentaries. So doth *Oleaſter* on the *Pentateuch*, and others both before and after the Canons of *Trent*.

Secondly, ſee the tyrannie of the Romiſh Church, who will alter their writings, and bring them to the *vulgar* when they are dead.

Thirdly, how preciſely they obſerue their owne deuices: for hauing in *Trent* aduanced the *vulgar*, aboue the very *originals* themſelues: they will not ſuffer a man to varie one haires breadth from their vulgar: if the vulgar ſay *quoniam*, they may not ſay *quòd*: if the vulgar be *mandata*, they may not ſay *præcepta*: if the vulgar ſay *prodierunt*, they may not ſay *exierunt*: and ſo in an hundred places, though it be the very ſame in ſubſtance, and the

word (it may be) be more fit and proper, then that of the vulgar. And, which is most ridiculous, if the Author say, *lumen nunc lucet*, he must be reformed and say *iam lucet*: a hainous fact, *nunc* for *iam*. Nay, which surpasseth all admiration, he may not so much as misplace a word: for when he saith, *ipse propitiatio est*, oh, he must be corrected, and must say with the vulgar, *ipse est propitiatio*, a fearefull error: *est* is misplaced. See their precise strictnesse in maintenance of their owne credit, and in preseruing the obedience to their owne deuises, this were lesse intolerable if it were done by such as prescribed and exacted as strict obedience to the lawes and ordinances of God himselfe, but being as careleſse of them as they liue precisely in the other, it giues the world to know that they be the true successors of those, *who reiect the commaundements of God, that they may obserue their owne tradition*: this doth the Church of Rome as much as euer the Pharisees did. The honestest amongst themselues haue seene it, acknowledged it, and almost in all ages complained of it as well as we, they are censured for so doing, but the abuse is not taken away. If this were a place fit for it, I would exemplifie this point in particulars at large, but if any either deny it or doubt of it, I will make good my accusation to the full.

Marke 7. 9.

And thus by the mercie and assistance of the Highest, euen the God of truth, the great enemie and confounder of falshood, we haue ended this first booke of discouerie of Romish fallacie, and haue perfectly restored the Author to his integritie, according to the ancient Copie: and hereby haue made entrance into the great ensuing Worke, which we hope by the same mercifull assistance

ſiſtance to accompliſh in due time, to his glorie, and to the honour of his truth, and his true Church: Glorie, thankes, and prayſe for this diſcouerie, and all other his great fauors and mercies, be to his holy name for euermore. *Amen.*

To the Papiſts of England.

NOw beloued Countrimen, you ſee a concluſion tried before your face: do but promiſe that you will iudge without partialitie, and I durſt make you iudges in this caſe: ſay then, is this dealing iuſt, lawfull, or reaſonable? is this a fit meanes to maintaine a good religion? and yet this is the deed of your religion, your Church, your Councell, your Pope: and thus they haue vſed not one but many Authors; nay, we yet know not how many: but God in time will diſcouer them all. In the meane time your Church and Religion ſtands indited and condemned of forgerie and falſification. Conſider of this, and giue anſwer in word or deed. Shew if you can that euer our Religion did the like to any one Author: we ſhew that yours doth: now either iuſtifie or condemne it. If you iuſtifie this fact, giue your reaſons: pleade what you can in reſpite of iudgement, and it ſhall be heard, and ſhall ſoone either be anſwered or allowed: If you condemne it, then alſo condemne that wicked religion that commands it, and forſake that ſynagogue which keepes her profeſſors in ſuch miſerable ſeruitude, that they muſt eate no meate but of her dreſſing, though ſhe haue made it ranke poyſon. The God of mercie and truth open your eyes to ſee the truth, and guide your feet into the way of peace. Amen.

To the reuerend Fathers and Brethren, *the Diuines of this Church of England.*

I Humbly and earneſtly deſire of all and euery of you, to helpe me with what ancient Editions you haue of any of the bookes named in the Preface, for the better proceeding of this Worke: for the Romiſh purgers and Inquiſitors haue made ſuch bonefires of them in nations beyond the ſeas, that hardly or not at all can any of them be got: ſo crauing in fauour (together with your louing acceptance of my labours) your counſell and directions where you thinke needfull, and the aſſiſtance of your holy prayers, I commend you and all your godly labours to the bleſſing and reward of the great Shepheard of the ſheepe. *Temple, Sept.* 20. 1606.

Your vnworthy brother in the Lord:

W. CRASHAVV.

A

A Table directing the Reader what points of controuerſie are aymed at in theſe *Falſifications by the Romiſh Church. The firſt number* is the number of the Falſification, the ſe-*cond of the Page.*

AS I ſaid in the beginning in the ſecõd Falſification, ſo it appeares true in the progreſſe of this diſcouerie, that the Romiſh god and Romiſh policie do nothing in vaine. All this paines they haue taken is not to no end. Their end is to take from vs ſuch teſtimonies as make for vs in many principall controuerſies, and to make this Author ſpeake for them in ſuch points of difference as they pleaſe. In this little booke there be theſe controuerſies touched:

1. *Imputed righteouſneſſe.*
2. *VVhether Sacraments giue grace ex opere operato.*
3. *VVhether Chriſt be the only Sauior.*
4. *Perfection and freedome from ſinne in this life.*
5. *Traditions.*
6. *Merites.*
7. *That Charitie proceeds from true faith.*
8. *Certaintie of ſaluation.*
9. *Sufficiencie & perfection of ſcripture.*
10. *Aduancing of mans nature: and free-will.*
11. *Fulneſſe and aſſurance of faith.*
12. *VVhether a man by mortall ſinne looſeth Gods grace.*
13. *VVhether the elect may fall finally from God.*
14. *VVhether true faith and charitie may be ſeparated.*
15. *Of the Popes ſupremacie.*

1. If you would ſee where they diſgrace *imputed righteouſneſſe*, ſee falſif. 9. pag. 6. and falſif. 17. pag. 15. and 57. 45.
2. If you would ſee where they falſifie him, to make him ſay that the *ſacraments confere grace*, and that there be more then two, ſee 11. 8. and 12. 9.
3. Chriſt is denied to be the only Sauiour, 20. 17. 21. 19. 22. 20. 191. 148.
4. That in this life we may be *perfect*, and free from ſinne, 15. 13. 52. 41. 66. 50. 82. 63.
5. For their *traditions*, and word not written, ſee 46. 36. 47. 37. 48. 39. 49. 40. 121. 95.
6. For their ſuppoſed *merits*, falſif. 36. pag. 29.
7. That charitie proceeds not from faith, 28. 23. 30. 25. 59. 78. 109. 87. 140. 108. 156. 127. 159. 130. and in many places more.

8. Against *certaintie* of saluation, see 27.22. 85.66. 89.69. 109.87. 110.88. 144.116.
9. Against the sufficiencie and perfection of *scripture*, see falsific. 41. pag. 32.
10. For the aduancing of mans nature and for *free-vvill*, see falsific. 180. pag 140. and 188.146.
11. Against fulnesse or *assurance* of faith, see falsif. 119. pag. 94. 138. 107.
12. That a man by mortall sinne looseth Gods grace, see falsific. 106. pag. 83.
13. That a man elect, and in the state of grace, may fall quite away 42. 34. 80. 62. 122. 96. 120. 101. 181. 141. *& fere vbique.*
14. That true faith and charitie may be separated. 117. 92. 127. 102. 131. 103. *& sæpe aliàs.*
15. For the vsurped *supremacie* of the Pope, see falsif. 123. pag. 98.

Againe, the Romanists haue certaine rotten distinctions deuised by their schoolmen, vvherevvith many, as they obscure the truth, so they serue vvell to diuers popish vses. Now because these are not to be found in this Author, therefore they fasten them into his vvorkes vvhen he is dead.

1. The distinction of *venial* and *mortal* sinne thrust vpon him, falsif. 66. pag. 50. and 67. 51. and 110. 88.
2. Of the *first* and *second* iustice or iustification, 58. 46. and 76. 58. and 84. 65.
3. Of faith *formed* and *not formed*, 137. 119. 163. 131. 169. 135. 179. 140.
4. Of *potentia proxima* and *remota*, falsif 82. pag. 62.

Further, if any vvould see how they disgrace faith, I dare say they falsifie this Author aboue 200. times, to make him speake more disgracefully, or lesse honorably of faith then he doth: and very often in this little booke, 7. 5. 73. 55. 75. 57. 113. 90. 114. 90. 128. 102. 143. 115. 174. 135. 178. 139. 182. &c. 141. &c. also 88 68, and 69. and 96. 76. and 126. 100.

Also they giue more then due to charity for the disgrace of faith, see falsif. 1. pag. 1. and 143. 115. 146. 118. 156. 127.

No maruel though they disgrace faith, for God himself is vvronged in their falsifications, his holy name razed out, falsif. 91. page 71. and 189. 147. His goodnesse disgraced falsif. 148. page 119.

This is the more horrible inasmuch as the diuels due shame is couered, vvhich the Author displayed falsif 186. pag. 145.

Further, this Author discouereth and confesseth many enormous euils that are in the Romish Church, all those they raze out and extinguish.

1. He confesseth there is almost nothing but hypocrisy in their church, that they mollifie, falsif. 13. pag. 10.
2. That for al their bragging of good workes, yet they loue not to heare much of them, nor to haue much preaching of them. 29. 24.
3. That the Pope hath let his cleargie grow into an Antichristian pride and ambition, which hath bene the bane of all goodnes in the Church: this they raze quite out, 33. 26.
4. That many superstitions and sore abuses are in the Romish Church, but they are so farre from taking them away, that they will not see them: this they raze out, 39, & 40. page 31.
5. That their teachers teach the doctrine

ctrine of faith and workes ſo inſufficiently and vnſoundly, that almoſt all their people do truſt in their workes: this they raze out, 150. 121.

Alſo moſt impudently and ſhamefully they make their owne mouthes praiſe themſelues, putting in the words as though they were the Authors, falſific. 151. 123.

To do vs wrong they falſifie the Author to make him ſpeake worſe of vs then he doth falſif. 23. pag. 10. & 26. 21.

If you would ſee abſurd and ſenſleſſe falſifications, ſee 4.2. 10.7. 12.9. 14.11. 16.13. 106.83. 143.115. 167. 124. 137. 106.

If you would ſee great razures where much is taken out, ſee 7.5. 33. 26. 57. 45. 73. 55. 97. 77. 144. 116.

Razures cleſe, cunning, and little, but of great moment, 21.19. *and* 22.20.

If you would ſee great and ſhrewd alterations, ſee 17.15. 85.66. 143.115.

Cloſe and cunning alterations, 9. 6. 135. 105.

If you would ſee great and monſtrous additions ſee 58. 46. *and* 106. 83.

Cloſe but knauiſh 20. 17. 36. 29. 41. 32.

If you would ſee a falſification contradicting the Author either in matter or words, or both, ſee 106. 83, 84. *and* 109. 87.

Fifteene falſifications in one page, 142 110.

All that is ſpoken of one text rooted out, and nothing put in the roome of it. page 114.

*If you would ſee how the Romiſh and Spaniſh purgers cannot agree how to falſifie the Author, looke thoſe ten places which are marked thus * with a ſtarre, but eſpecially page* 110. *&c. to* 115.

The Printer to the courteous Reader.

THe purpoſe of this Booke being to reſtore faults and corruptions, my earneſt deſire was that here might be no faults: but what care can compaſſe ſuch perfection? Againe, the worke being both for the nature and faſhion of it new and vnuſuall, was the more combersome in the doing: yet I hope there are but few errors of moment, the chiefe are here amended; which if the Reader pleaſe to correct, I hope vpon this experience to ſaue him that labour in the bookes that follow.

THE ERRATA.

The first number signifieth the page, the second the line.

In the Preface. C. 3. *li.* 3. *for* was *reade* is. *Ibid.* D. 2. *li.* 8. *for* Petl, Petri. *In the Epistle to the Papists.* F. 3. *li.* 24. *for* thee, three. *Ibid.* G. 3. *li.* 21. *for* probata, prolata. *In the Booke, pag.* 4. *line* 4. *for* verba, vocab. *Pag.* 8. *line* 20. *for* imitate, intimate. 16. 24. mutatur, mutantur. 16. 16. but, that. 40. 34. iustitia, iudicio. 47. 16. *put out* still. 55. 20. *put out* their words be these. 65. 3. reuiue, reuiew. 96. 28. *for* alterations *reade* allegations. 108. 15. *for* Christ, charitie. 110. 2. *for* ita, ibi. 119. 2. *for* bonum, bonus.

FINIS.

LONDINI,
Excudebat RICHARDVS FIELD.
1606.

Permissu & approbatione superiorum.